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OUTLOOK

PACIFIC SCHOOL OF RELIGION

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Digest

of ideas and ideals

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A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

February, 1961

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

Values - True And False

Helen V. Zahara

In looking at some of the values which govern our lives today, the question might well be asked—are we civilized?

A FEW MONTHS ago there appeared in the press a report of a French communique: "In the world of tomorrow, the real independence of a nation rests essentially on the mastery of atomic energy. Thanks to the explosion at Reggan, we can rejoice that France is a great power in every aspect." Thus, in this twentieth century, a country's status is measured.

In another report recently it was announced that the United States Army had openly launched a campaign to win public acceptance of germ and chemical warfare. They are working on a gas called "GB" which causes tightening of the chest, excessive salivation and perspiration, vomiting and convulsions. Death comes in a few minutes, caused by the lungs filling with fluid. Chemical corps scientists, however, maintain that death is painless. They are also developing chemicals which produce temporary blindness, deafness, or paralysis. Colonel Joseph Prentice, in charge of the display, was quoted as telling newsmen, "I am an enthusiast about biological and chemical warfare. I think it's great stuff. It's more humane than anything else we've got." So on the excuse of its humaneness—as if warfare can ever be humane—a nation's resources are turned toward developing more and deadlier means of killing and maiming.

Even in the recent Olympic Games the strength of a country and its ability to collect gold medals, which increased its status, seemed to override the old fashioned idea of sportsmanship for the game's sake.

FOSTERING BUSINESS

Not only in international affairs but in our community and business life, the so called values can often be depressing indeed. One of the world's largest and most respectable monthly magazines, for instance, sends its final reminder to defaulting subscribers with the subscriber's name in each instance in gold, and with these words: "We have written your name in Gold because gold is a symbol of things that are precious. Your name means MUCH to us." It passes our imagination how anybody, in an attempt to foster business, could write such empty and insincere phrases.

The greater part of man's energy seems to be turned towards creating material wants and then battling to fulfil them. Not very long ago a leading real estate organization in Australia forecast a campaign to induce Australians to own two homes—one to live in and one to play in. In America real estate firms are also launching a campaign called "You Need a New Home Every 10 years." After these campaigns, we are told, there will be a third—"You Need Three Homes, one at the beach, one in the mountains."

We find ourselves through the radio, on television and in the press, subject to ceaseless pressure to recognize the virtues of particular goods and services whice we are assured are absolutely essential for better living. Commenting on this feature of our civilization, James S. Perkins in *The American Theosophist* has written: "By means of cleverly sharpened phrases, by vocal urgencies and every visual enticement, we are instructed to eat this and drink that for our happiness, to strive for smooth skin, white teeth, glossy hair, as essentials for our well being. In our homes we can know the good life only if we possess appliances that are repeatedly thrust upon our notice. Automobile manufacturers inform us that we live in a 'Jet Age on Wheels,' that we must obtain 'Passing Power'—get up front. And it is all so *easy to have*. . . . Other voices instill fears and anxieties about our health and our possessions, our vulnerability to accident, damage and disease. Even our final exit at the close of life receives special attention. From there on, at last, the advertisng agencies lose touch with us. We are on our own."

Even words are losing their meaning through exaggeration or plain falsehood. We are begged and cajoled to use "super" brands of soap, or "miracle" cleansers, to get our tooth paste in "giant" packs and to make sure that we purchase various commodities which are "king sized." It is really quite ridiculous and yet the fact that it can continue indicates that most of us see nothing incongruous in such massive assaults on our intelligence. If we stop for a moment to watch this spectacle, we may ask, are we really civilized, and where can we find the real values of life?

The problem is that we are so busy trying to acquire the material things which we are induced to believe are essential for our happiness, that we have very little time to stop and think where we are going and why, and on what basis true happiness can be found. Despite the accumulation of worldly things, security, satisfaction, and peace of mind still elude us, because we find the truth in the old saying that man cannot live by bread alone, and there are frustration, dissatisfaction and emptiness in our hearts and minds.

MORE ENDURING THINGS

It is not that all gadgets and other marvels of our age are bad. or that we should not have those things which are necessary for reasonable comfort and well being. It is the undue emphasis that we place on these things as ends in themselves which seems to be so false. We allow our sense of values to be governed by them, and, in the battle to secure them, the more enduring things, the true wealth of soul and spirit, lie dormant, are unrecognized.

A nation's culture, riches and stature surely are not to be measured by the stock-pile of nuclear weapons, on its power and might. Nor does a man's true status rest on his possessions, his success in businesss, his physical prowess or his political power. In each case real greatness rests on some intangible quality which expresses itself in human relationships as goodwill, sportsmanship, harmony and peaceful activity, and through philosophy, religion, art, literature, sculpture and music. This means that the real riches of life come from some region of man's own being, some unfoldment of his innate

capacities, some flowering from within himself which—if expressed in a number of individuals—raises the whole level of the civilization to which they belong. These qualities cannot be imposed from without, they cannot be bought, they cannot be won through conquest. The medium through which they come may be cultured and refined, by discipline of mind and body, the perfecting of technique and the building of knowledge, but there must be something more that springs from a region beyond emotions and mind which can flow into the instrument of man's personality, showing itself in the group as a nation's cultural and spiritual life.

FOR EACH ONE

But we are not all great artists, we are not all able to display brilliant technique and knowledge. Many of us are quite mediocre as far as worldly appearances are concerned and according to intellectual and cultural standards. Does this mean, therefore, that we cannot also find and express something of the richness of life, the deeper values, and true human dignity? Surely not. It depends entirely on each one of us whether we are really in earnest and whether we are truly seeking that which is of real worth.

According to the occult teaching, man's personality is only a small fragment of his true nature; and he exists in unseen planes of the cosmos and in his ultimate essence is one with the universe itself, with the life of all things. In the vast cosmic process in which man shares, the individual consciousness which each one thinks of as being himself is acting apparently as a separate unit, is identified with the substance in which it is immersed, is experiencing the deepest matter, and is moulding, organizing and adapting it in the long course of evolution. There comes a stage in this process when the individual consciousness, man, begins to become aware that there is something incomplete in the image of himself and the world around him, and that that substance with which he has been identified is only the outermost garment, the surface, that it does not represent the reality of existence or the reality which is himself. Then he begins the struggle to see beneath the appearance of things, to understand them in their

proper relation and proportion and to release himself from the bondage of matter.

Therefore when the moment comes in the life of each one of us when we are dissatisfied with the ready-made explanations and beliefs which we have absorbed from our childhood, when we see the falsity of much of our so-called values, when there is a deep need to penetrate behind the facade and shallow appearances, the surface of things, then we are taking the first step along the long, painful and yet what becomes for us the only road, toward the discovery of truer values, a deeper meaning in life, and toward greater understanding and wider vision.

This road does not lead to an escape from life, from our obligations, from our environment. But it does bring new attitudes toward the world around and toward our fellows. It means the turning of our energies in new directions and the releasing of the potentials from within ourselves. Action is impelled more from within and less from external stimuli. These changes may be hardly perceptible at first, but they provide a chink in the artificial barriers which have existed for so long in our minds and in our relationships at every level, and these will gradually widen and allow the expression of something which is much richer and fuller.

Thus it may be seen that the possibility exists for each one to begin the process of discovering himself and his relationship with the whole, to find significance amidst the transitory and ephemeral things of daily life, and to experience wider and deeper states of consciousness which see beneath the surface of external appearances. Every man who begins to base his life on more enduring values contributes his share towards enriching the spiritual and cultural life of the community, and thus adds a mite to the quality and depth of our civilization.

Penguins, Seals And Missiles

Peter Charlton

EDOUARD LE GHAIT, former Chef de Cabinet, Belgium Foreign Ministry, expressed an idea and a fact about war and peace, which, while not consoling, is worth dwelling upon. In his recent book *"No Carte Blanche to Capricorn,"* just translated from the French, he states this notion in the closing two paragraphs. It is the only book that I know where the last page should be read first.

"There is yet another facet of this subject," he says, "that surely cannot fail to surprise the historians of the future, granted there are to be any; namely that it should have been a continent uninhabited by human beings which man-made governments chose to save from the follies of war.

"We welcome the recent treaty on the demilitarization of Antartica as a very important positive fact and we trust the day will come when governments will want to extend to large sections of mankind the privileged system now reserved for penguins and seals. As we await the dawning of that day we at least hope that in case of conflict, always provided the bombs used are relatively 'clean' and not too numerous, penguins and seals will survive and repopulate the earth."

Penguins and seals are friendly characters.

While shopping for Christmas, we picked up a copy of *Antarctica*, an excellent pictorial account of happenings in our must southern continent. Edward Le Ghait is quite right; we find that on the ice bound land and amid the towering glacial mountains, men are working side by side in a most satisfactory manner in mutual trust. In the antarctic, fear and hatred are not compatible with survival. Sir Raymond Priestly visited the continent with Ernest Shackelton in 1958. He was amazed at the changes he found; not in the ice-scape

but in the advances of the means of exploration and science, and in the attitudes of the explorers. In 1908 he had set foot on Antarctica with his dog sleds and now fifty years later he returned. "On our first trip," he says, "we were prisoners of our limitations. Now in *Operation Deep-freeze*, we saw international cooperation where formerly distrust prevailed."

As a child, we read Nansen's epic account of his voyage to the north pole, on the other extreme of our globe, in the ship FRAM. The FRAM is now in Golden Gate Park in San Francisco near the beach, as a monument to courage and adventure. As children we eagerly read his account of this adventure and vowed that when we grew up, we would follow a dog sled into the arctic and seek fame. Now it appears that this is not the road to fame but the road to possible survival!

We thought, too, about the voyage we took on a British freighter just as World War II was about to break out. There were some English passengers aboard and we were plowing the ocean from Ecuador to San Diego and the Britishers were restive and eager to complete the voyage so that they could get home to London. We asked them why they were hell-bent for London which would surely be bombed. They merely looked at us with incredulity. Who would want to be among the survivors when their loved ones were gone? Now it is not a few cities which will be bombed as a result of man's supreme folly, but it is our civilization which will be destroyed, if the international arms race continues down dead-end road.

At this moment construction is progressing on eighteen hard intercontinental missile sites, encircling Tucson, Arizona. Eighteen missiles with nuclear war heads, aimed at Russia. (delivery time: ninteen minutes). Without doubt, soon there will be intercontinental missiles aimed at Tucson, Arizona. What a sitting duck the city will be. There are citizens who expressed mild protest; this was drowned out by the persuasion of economic threats and by the promise of missile prosperity for the region. There are those who are courageous enough to really protest. This is all part of our policy of deterrence by

the threat of massive retaliation, they are told. But this might be a policy of provocation rather than deterrence, in this trigger-happy world.

These hard sites are also being installed at Spokane and near Lompoc, California and at Cheyenne, Wyoming and at other places across our country. We live in a world of fear, distrust and hatred built on fear; in a world where science progressed more rapidly than wisdom. There is no defense in a world of nuclear arms. We lean on a pollicy of overskill, and deterrence: "If you wipe us out by the millions; the result will be that we will plaster you with nuclear might so that your men and women and children will die a livid death." We defend our way of life with an *idea* of massive retaliation and deterrence. If this breaks down through a miscalculation and the horror-weapons are triggered, then we are *all* undone. So we toy with the idea of a pre-emptive war. If we know that they are about to attack, we attack first and wipe out their bases (and incidentally their population). If they know, or fear, that we are about to launch a pre-emptive attack before they do, then they will launch a pre-emptive war before we do. Such is the balance of terror, and the scales are delicately balanced indeed.

"What madness," the future historians will say, if indeed there are any future historians. They will ask why in the world didn't we base our defense on a larger idea. The idea that we can serve better than our adversaries, and the notion that the war we want is the war to seek better means of solving some of the problems which confront mankind if we are to prosper. In order to do this, the historians will say, "They would have had to diminish tensions and they would have had to learn to communicate."

The historians will say that there were so many intelligent and sensible things that they could have done. But it is unfortunate that the only area in which they learned to do these things was on the continent of Antarctica. It is very cold on Antarctica but due to cooperation and warmness of spirit, the races of men (which are now

extinct) were able to achieve demilitarization and to shun war as an institution—at the south pole.

And they will say, if there are any to say it: "In World War III they used CBR and 'clean' bombs as a means of protecting their separate ways of life and now—and now the penguins and the seals prosper on the earth. That is, they prosper in the extreme north and the extreme south: the middle zones are still too hot."

World Religion Center at Harvard

INDIA'S VICE PRESIDENT, Doctor S. Radhakrishnan declared open a new Center for the Study of World Religions at Harvard University. Cambridge, Massachusetts on November 21, 1960. He said that if man sought harmonious living he must know other Religions.

Doctor Radhakrishnan commended the idea of providing a meeting place for scholars on all Faiths. "In every Religion," he said, "we have people who do not believe in Provincialism, who emphasise Religion as an experience to be attained by self-conquest and self-transformation, appreciation of other Faiths and a sense of loyalty to the World Community. We must set aside differences caused by accidents of Geography and History and accept the universal ideas transmitted by Commoness. It should become as normal for an American or European student to be familiar with the civilizations of the East—Chinese. Japanese and Indian—as he is now with the bases of European civilization in the Greek, Roman and Judaic Cultures."

Doctor Radhakrishnan said that Religions should be regarded as "comrades in a joint enterprise, in facing the common problems of Peaceful Coexistence, of peoples' International Welfare and Justice, racial equality and Political Independence of all peoples." He added, "The study of different forms of religious life may give us some idea of the deep significance of Religion for the life of man. It is my hope and prayer that in this Center for the Study of World Religions, un-

belief shall disappear and superstition shall not enslave the mind, and all those who meet here shall recognize that they are brothers, one in spirit and one in fellowship."

A University, Dr. Radhakrishnan pointed out, was a seat of learning not a center of worship. "It believes in the pursuit of knowledge and not in the establishment of a cult. As University men, it is our privilege and honor to seek for the truth and in this pursuit we should not be deterred by fear of what we might find. In many Theological Institutes both in the East and the West, students grow up in profound ignorance of other Religions, which if they are presented to them are done only in gross caricature. They are full of Polemics and Apologetics. By such treatment, the secret of an alien Religion is missed and its Genius outraged. By getting the adherents of different Religions to work together in a spirit of cooperation and mutual respect, we will promote the appreciation of Religions at their best," Dr. Radhakrishnan added.

The Center was started last year as a Pilot Project with four participants, including India. The half-a-million-dollar two-story building, constructed out of donations bequeathed in their will by persons who desired to remain anonymous, has eighteen apartments, each with a separate kitchen so that the inmates, if they have any dietary restrictions can observe them according to their Religion. In charge of the Center is Professor Robert Slater, Cannon of the Anglican Church who has lived for years in Burma and India. The Center itself is part of the Harvard Divinity School which trains future Christian Ministers.

SURELY all of us ought to realize the need in this country of a loftier idealism than we have had in the past; and the further and even greater need that we should in actual practice live up to the ideals we profess. The things of the body have a rightful place and a great place. But the things of the soul should have an even greater place. Materialism, in the end, eats like an acid into all the finer qualities of our souls.

—Theodore Roosevelt

Scientific Philosophy

Dr. Vitali Negri
President, Free Thinkers of Southern California

THE INSTRUMENTS OF PHILOSOPHY: SCIENCE, LOGIC, NATURE

JUST AS the *purpose* of philosophy is seldom clearly understood by those whose interests or vocations do not call for its use, so the *necessity* for philosophy is not apparent until the individual has studied the sciences, investigated nature and based all interpretations on logic.

From man's inception as a species he has always been propelled by the instinct of curiosity to find out the "why" and "how" of all things—to discover the reasons for as well as the origin and end of all objective and subjective existences. From this desire he eventually evolved a system of thinking in which all knowledge of man and the universe was compelled to submit to the test of truth—a system which he called philosophy.

In order to comprehend what is meant by philosophy, one must understand the methods and goals of both science and philosophy, and how they are correlated. For instance, the continuous progress made by science throughout the centuries has been due not so much to thought processes as to actual experimentation. While, on the other hand, the ascertainment of how phenomena occur, and why, and the discovery of the primary and ultimate laws which acknowledge and govern their occurrence, has been the work of philosophy.

In this respect philosophy may be said to precede science. For it is only by utilization of the theorizing ability of the mind that we are enabled to conceive the reality of the functions through which the organization of scientific experiment has been achieved.

It must be understood that thinking along experimental lines only, is not the purpose or scope of philosophy. Philosophic thought is directed toward *interpretations* of existences as either universal objects or animate nature, and does not await discoveries or inventions by science in order to interpret. Not so with the attainments of science, which although proven mechanically, must necessarily remain incomplete in their essential meaning of *a priori* conditions each scientifically established fact stands by itself, isolated from the aggregate.

We see, therefore, that scienc and philosophy are conjunctive. Science as a tool of philosophy must always be accompanied by philosophy. Any statement, theory or disocvery—although advanced by science, verified by nature and analyzed by logic (the tools of philosophy), cannot be considered complete before it is further augmented and clarified by *metaphysical* definition and thus incorporated into the total knowledge of all things.

The ideals of philosophy comprise the envisagement of the universe as a composite picture, and the comprehension and harmonization of human nature.

UNIFICATION OF ALL SCIENCES: THE GOAL OF PHILOSOPHY

No ideal can be achieved nor can its true nature be properly realized, until its entire meaning—the how and why of its conception —is understood.

This does not mean that *ideals*, any more than sciences, are idle and without significance. Ideals, even when not understood, have value somewhat in the same respect that physiologic processes remain operative even though all men do not undertsand their functions. The ideal. although unattained, remains operative as an *inspiration* and *guide*.

In philosophy, however, all essential facts must be submitted to its scrutiny if we are to comprehend the entire process. Further, it is only when we are in possesion of all proven facts, and have cast aside all else, that the intellect is able to pursue the unobstructed course

required by progress. Philosophy's field, therefore, is *transcendental* thought, and its goal the unification of science, ethics and society into one entity.

All acknowledgment of science, except that of mathematical calculation, is rendered by our senses; while the problem of how we can obtain more adequate, complete and unified knowledge becomes the problem of philosophy—for philosophy does not admit that realization based only on the manifestations of our senses is ultimate. It demands something higher and more comprehensive. If confined by sense perception, conception, and knowledge restricted to its own field, science becomes merely a term applied to the discoveries of successive centuries, together with systematized facts concerning them.

Without proper philosophical interpretation, every discovery or invention is limited to its special field, and no full comprehension of the universe or of human nature can be attained. Science, in what concerns any specified branch or field, is undeniably of the greatest benefit to the human race. Without it, humanity would not have risen beyond the lower strata of civilization. Yet those interested in one branch of scientific endeavor seldom appreciate the interdependence of all sciences and all groups of science; for each is usually restricted to its own character and work.

For example, the science of nature has nothing to do with the science of mathematics or with that of humanism in relation to its religious, social, political and artistic expressions. But it is the unification of all into one interpretation and visualization as a whole—just as one is able to see mountains, valleys, rivers and towns in a large scenic picture—that is the purpose of philosophy. Using the same illustration, even the attainment of complete knowledge in one science could only be comparable to one's observance of but a small section of the large picture, all the remainder being obscured.

Spencer recognized perfectly philosophy's purpose of complete unification of all sciences and all knowledge derived from all forms of experience when he wrote in his "First Principles": "Knowledge of the lowest kind is un-unified knowledge; science is partially unified

knowledge; philosophy is completely unified knowledge."

However it is the nature of philosophers to be extremely skeptical, and Spencer's opinion is not generally accepted as correct. Such an attitude is justifiable when we bear in mind that each science and culture has its own unified although limited field, and that no existing philosophical system of the interpretation can truthfully claim to have achieved complete and satisfactory unification of all science and culture.

Before philosophy can arrive at a perfect interpretation of the nature of the universe and the human mind, a thorough investigation and analysis must be made of all knowledge in the various fields of all science and culture; for in each separate field all effort made heretofore has been directed toward grouping and explaining its own peculiar phenomena.

Physics, for example, deals only with the phenomena of unanimated matter, and is not concerned with chemical changes—although originally physics was known as "natural philosophy" which, however, never received recognition as a competent system.

Astronomy studies the heavenly bodies, their changing phases and relations, and confines its purpose to examining and explaining the phenomena of the skies.

Botany investigates the innumerable forms and functions of plant life, and pays but meager attention to any other form of knowledge.

Even history, which is devoted to recording the events of the past and interpreting their significance, and is therefore pertinent to every branch of learning, does not in its own capacity integrate all the subjects with which it deals

In search for wisdom, philosophy does not emphasize any particular science but takes in consideration all facts that deal with all sciences, their history and logic, in order to unite them into one all-comprehensive structure whose principles, aims and results can be discussed without confusion. It is true, of course, that in investigating

an individual branch of science we are compelled to make constant use of synthesis and historical inquiry—as for instance, in botany the study of physical and chemical facts is necessary if one is to understand the functions of plant life. Yet even in this broader synthesization there is no all-inclusive explanation of the phenomena and their cause.

BEYOND FUTILITY

My dreams seem such thin, vapory things
Against the hardness of the world
With its cruel facts of hate and strife,
Of lust for wealth and place and power
That hurt and crush so ruthlessly.

Who cares that I should search for truth,
That I should love the worth of man,
And cherish hope for better days?
My dreams, it seems, are such soft things.

But when I look around and see
The liberties and human rights,
The arts and skills and social gains
That once were only swelling buds
In minds and hearts of restless men,
I lift my dreams on hopeful wings.

Leonard B. Gray
Minister of The First Parish Church,
Berlin, Massachusetts

CORRECTION:

Caption under the picture on the back cover of the January, 1961 issue of NEW OUTLOOK, should read: "Mount Parnassus or Poetry, Fresco Painting by Raphael."

The Ritual And Rhythm Of Creation

Clare Makin

FROM LABOR to a refreshing holiday, that came to me like a bolt out of the blue, and being a great lover of Nature—and alone in this little hut, where peace and serenity prevail—the following is the result.

I think you would have loved this little hut, it is ideally situated, in the east surrounded by range upon range of hills, in the west the great sweep of ocean with Kapiti Island, the Bird Sanctuary, just opposite the beach here.

I have been entranced by the beauty and wonder of the sunsets, and whenever possible, I go for long walks along the beach at eventide alone to watch the great Orb (apparently) slipping into the shining sea, leaving a trail of glory right across the ocean. It is a magnificent sight.

Yesterday had been a glorious day, clear skies, blue as blue, and the ocean trying to outmatch it in color, the majestic hills all along the coast—one must use the imagination for such a picture.

In the evening the Sun's farewell to the earth seemed in the west like a caress, so gentle did the Sun bid good night, so perfect was the scene. Slowly, very slowly, darkness began to draw in, but one knew that in a little while there would be great rejoicing, when again the great Orb would rise in the east.

The next day. This morning I rose at 4 a.m. There was that cold chilly atmosphere of death about. The only sound that could be heard was the faint twittering of birds, so I opened the door of the hut to see the dawn just beginning to break, and stayed to watch the Sun rising. The earth must have felt the growing warmth, for in the valley below,

a sea of grey mist began slowly to rise all along the foot-hills, with just a few clouds in the sky.

Slowly, very slowly, those clouds began to change to a pale gold. The scene was growing in beauty, and as the Sun was nearing the summit outlined by trees that looked like sentinels, each playing their part in the great unveiling, even the murmur of the tides seemed to herald a greeting.

The clouds quickly changed from sparkling gold to rose as the Sun began to reveal himself above the hills, spreading rays of radiant light, life and warmth to all on earth, and now the great awakening is here—a new birth. I have watched the rising and the setting of the Sun many times but never the two in succession like this. So I was privileged to see the cycle completed. I have watched the birth and death that are the rhythm of ordered creation, end and beginning all over again.

I can see no reason why man can reject the theory of rebirth. Nature had just demonstrated that fact before my eyes and it is photographed there for all time. As before there was that eerie feeling of death, so now there is warmth and inward rejoicing of new birth. This rhythm of Nature and her abundant blessings from darkness to light; the regularity of the ebb and flow of the tides; the changing seasons, each covering the earth with a new mantle . . . if we would only listen to her voice—so mighty and powerful, at other times, gentle—and take heed of what she is trying to teach us . . . her varying moods of storm and tempest when thunder rends and lightning flashes across the heavens, alluring in her beauty calm and peaceful when no sound breaks the stillnes of a perfect day—showing the mighty range of notes that she strikes. She is a whole symphony in herself, complete, a plumbline in the midst of us, and while there is Life behind uniting all things together. In her many coverings which she chooses to adorn herself, she displays grandeur and beauty; on the other hand, chaos and destruction; even these represent day and night, both necessary for evolution if the world and man are to progress, otherwise there would be no need for rebirth, or the dawning of a new era lifting man out of the depths to where he can view the whole

and not only a part. Nature reveals her outer covering, but gives no hint of the secret store that is locked up in her bosom. In seeking for the treasures of Nature man, too, finds that within himself there are hidden heights and depths to be plumbed, if he would understand himself.

I, too, am a lover of Nature!

In the hour of the passing over from night to day
I heard one Voice through myriad voices say:
"Give ear to the silent, as unto that which speaks.
All life with life a rich communion seeks."

And as this was only saying that life was love,
A thing I had always known, like a mated dove
My heart to the heart of Nature chanted this lay
In the hour of the passing over from night to day.

J. H. Cousins

((((Editorial Echoes))))

MEN OR MOLES?

LATEST MOVE in the drive to put the American people underground is the renaming of December 7 (once Pearl Harbor Day) Civilian Defense Day.

In many areas schools were asked to observe the day with C.D. drills. Two young people in WILPF families in Bucks County, Pa., set a fine example for other students.

Last year, Hans Peters, Jr., and Joyce Greene distributed leaflets in advance of an announced drill and then were herded into a darkened room. This year there was no advance notice and they decided to stay in their classroom for their protest. When the drill was announced they went to their teacher and explained that they would not "duck and cover" with their classmates, who were asked to get under their desks and cover their heads with their arms. The teacher asked them to go to the Guidance office but they said that they preferred to sit at their desks and study—which they proceeded to do. Their actions brought many questions from other students to whom they explained that peace is the only defense against nuclear bombs.

Pickets carrying signs reading "Are You a Man or a Mole?". "Build Peace Not Shelters," and "There Is No Shelter from an H-Bomb War," greeted the arrival in Ithaca, New York, of a mobile model of a fall-out shelter which is touring the state under the auspices of the State Civil Defense Commission. The demonstrators distributed leaflets explaining to people that shelters "will encourage a false hope of survival and divert attention from our efforts towards peace and disarmament—our only real security." The Ithaca Branch. WILPF, the Cornell SANE, the Ithaca Young Friends, and the Com-

mittee for Peace and Social Action sponsored the demonstration which got excellent publicity in the Ithaca and Syracuse papers.

Plans to evacuate schools and send children home as part of the December 7 observances brought protest from WILPF and other parents in as diverse places as Hibbing, Minnesota, and New York City.

The Hibbing Branch of WILPF sent a SANE leaflet explaining the futility and danger of civil defense plans to ten local ministers with a letter asking them to protest school evacuation plans. (Minneapolis SANE had previously circularized Twin Cities pastors.)

In New York City parents were urged to protest school evacuation plans by keeping their children at home on December 7 and explaining to school authorities why they did so.

The Essex County, New Jersey, Branch, WILPF, continued its campaign to explain to the Board of Education and parents of Montclair that only peace can give protection from fall-out. (See December *Four Lights*) They questioned spending money on civil defense at a Town Meeting called by the PTA Council to hear civil defense speakers. They asked the reading of a letter from Governor Meyner to David Aronson of Upper Montclair, reiterating his stand that shelters are a "cruel deception." This was done at the end of the meeting and reprints of his speech were distributed by WILPF members as people left. Spokesmen for WILPF appeared before the Board of Education and presented their protest against the C.D. Survey proposed by the PTA and the distribution of C.D. literature through the schools. The Board has taken no action so far.

Friendly relations built up with the local press resulted in fine news stories in the *Newark News* as well as local papers. Larry Phelan in the Verona *Cedar Grove Times* wrote a column called "Survival" commenting on an exchange of letters on the question of C.D., in which Anita Kramer, Essex Branch treasurer, presented the WILPF plea for dsarmament. He said "Her suggestion is simply

this . . . that our people should exercise every ounce of strength toward one goal only—disarmament." He concluded ". . . my money is on Mrs. Kramer in this one."

All of which goes to show how an issue can sometimes be used to put the peace view-point before the public.

—*Four Lights* (Pax)
Womens International League
For Peace and Freedom.

"The Religious Search"

Brand Blanshard

COUNTLESS PERSONS in this country are groping about in a sort of religious twilight. They are drawn to religion; they feel the need of it; they realize a little wistfully that if they had the unquestioning faith of some of their friends, they would be happier and more hopeful and more effective. They would prize religious conviction if only they could come by it honestly. But that is the stumbling-block. They are told that the qualities they admire are made possible by faith, that faith is, or includes, belief, and that belief means the acceptance of a number of historic facts and speculative dogmas. Some of these the inquirers can subscribe to. Others they cannot. They have been taught that the use of their minds is a virtue, and if they have worked in science, it has been drilled into them that belief without sufficient evidence is something to be ashamed of. But if they carry this spirit over into the field of religious belief, the result is apt to be disastrous. They find their belief disintegrating, and the whole set of moral enthusiasms and loyalties that were bound up with it become relatively wan.

This seems to me an unfortunate and needless result. There are various proposals to avoid it. One is the return to mediaevalism in open defiance of the modern mind . . . Another way is that of the neo-orthodox theologians, who lend a ready ear to historical and scientific critics, but hold God to be a "wholly other" who may command us to believe what our logic outlaws and to accept as right

what our clearest insight sees as wrong. This seems to me a sort of moral schizophrenia.

There is a third way. It is the way that holds moral laws to be independent of dogma and to be essentially a set of rules, discoverable by reason, for the fulfilling of human nature.... It does not believe that the mind can permanently exist half slave and half free.... It knows that in electing free inquiry it will lose many of the old "certainties," and much of the comfort that went with them. But it prefers integrity to comfort. And it believes that when morality is seen, not as legislation from Mt. Sinai, but as the path that all men must follow if they are to get what they most deeply want, it will not forfeit its authority; indeed its claim on us will be clearer than before.

—*Community News*

EMILY GREENE BALCH, 94 years old

"I HAVE SPOKEN against fear as a basis for peace. What we ought to fear, especially we Americans, is not that someone may drop atomic bombs on us but that we may allow a world situation to develop in which ordinarily reasonable and humane men, acting as our representatives, may use such weapons in our name. We ought to be resolved beforehand that no provocation, no temptation shall induce us to resort to the last dreadful alternative of war."

From "Toward Human Unity or Beyond Nationalism," Nobel Lecture delivered at Oslo by Emily Greene Balch, upon receiving the 1947 Nobel Peace Prize.

NEW OUTLOOK EDITORS wish to express their appreciation of her long and devoted service to the cause of Peace.

Which Way America?

Leonard Wenz

IT IS THE FASHION, now, among intellectual circles to discuss the deadly analogies between the excesses in contemporary American society and that of the Roman empire in the days of its decline and fall. The intellectuals and the pundits suspect that we may be losing control of our destiny and history may repeat itself after all. Edward Gibbon pointed out in the classic, "The Decline and Fall of the Roman Empire," that the decay of religion and morals among the people of Rome was the fundamental cause of its weakness and ruin. The Romans lived too long in a style to which they were not accustomed. In short, they had too good a time and stopped thinking. However, a satisfactory analysis by historians of the events which led to the crumbling of the Roman empire is still to be written. Rome's fall was most likely due to a complex of economic, political, and cultural factors. These factors cannot be reduced to a single cause. One historian wrote that the empire did not decline and fall; it was pushed over. The barbarians of central Europe and those of Asia, because of a "population explosion," were hurled down on its flank and rear. This observation has some implications for the future of Western civilization.

If we take into account the realities of the modern world, we cannot draw any final conclusions indicative of the probable fate of the American republic from the events leading to the fall of Rome. These realities make nonsense of all neat patterns arrived at by analogy. There is a vast difference, economically, politically, and culturally between America and ancient Rome. Rome did not experience anything like the political, scientific, and industrial revolution that changed the face of America and is still changing it. Briefly, the major difference may be attributed to the growth of democracy, science, and technology in the modern world. Most important is the

active faith on which democracy is predicated in America. It is a faith that the common people have in themselves, the qualities which enable them, in the long run, to do a better performance of governing themselves than any self-appointed rulers can do.

A clue to the failures of imperial Rome lies in the lack of free mental activity or any organized provision for the increase, development, and application of knowledge. Rome respected wealth, but despised science. It made no effort to teach, train nor win the common people into any conscious participation in government—an idea alien to the thinking of the imperial rulers. It is clear that the imperial rulers not only failed to build a sound material foundation for their civilization but they also failed to inspire and hold the allegiance of their populace, and so, one by one, their possessions slipped away, leaving only a memory of a feverish dream of world dominion.

Today, in an entirely new setting, America faces the same problem which perplexed the Roman republic, the challenge of adapting its democratic institutions to prepare this country to take its place of leadership in the free world. If we have faith in America, we cannot continue to repeat the same old shibboleths and cliches, "history repeats itself." "Man cannot learn from history." If history repeats itself and man cannot learn from history, it will be because we ignored plain common sense facts, and perpetuated the same behavior patterns which led to the same stupidities and blunders that characterized the decline and fall of the great empires of the past.

Rome illustrates the maxim that nations die at the top. The masses feel but seldom think. They suffer, they protest, they demand action by the powers that be for the moment, they revolt, but they hardly ever draft and submit a program of constructive measures. We see examples of this today throughout our troubled world. The masses need bold and imaginative leaders. The ideals and programs of a dynamic democratic society are supplied by men of vision, intellectuals, men of letters, exceptional ability and genius in every field of endeavor. Leaders are born, not made. They may emerge anywhere and under any conditions. The masses cannot lead, but they can be

educated, inspired with a purpose, and guided in the direction in which they should go. A nation needs good followers as well as good leaders.

The challenge then is to the elite in present day America—the leaders in religion, education, business, finance, the arts, and the sciences. This country possesses the best and most advanced information sources in this world. We have the finest educational system on this planet, a mass media second to none, and the most literate citizenry in the history of mankind. It is a challenge to the elite to use these fine tools with the skill and dexterity for which they were intended. If our leaders fail in their duties and individual responsibilities, some future Gibbon, writing about the decline and fall of the American republic, will illustrate again the old maxim that nations die at the top.

INTO THE LIGHT AGAIN

THE LIGHT by which we live is not a constant beam. It comes and goes. When it comes, we rejoice; when it goes, we learn to be faithful in simple things. Sometimes there is nothing at all for you to do except the obvious, simple, and necessary things which lie just ahead of you. Do them as best you can today, tomorrow, and the day following. And who knows but that, on the day following, you shall emerge into the light again and see the way ahead more plainly than ever before.

—Harry C. Meserve

Happiness Is Yours-Now-If You Want It

J. Pang Way

IN OUR INTRICATE study of life and its problems, I have always tried to bring the theories down to the utmost simplicity, and the different aspects or systems that deal with life's problems in the abstruse intellectual forms have no appeal to my individual type; although they must be *the* systems for those who are attracted to them.

Let us say that the center of the target is our goal of life itself—whatever that may be to our different beliefs does not matter at all. It may be Heaven to some Christians, Perfection to a Theosophist, Truth to some, Happiness to others, and so on. To my mind the rings of the target leading to this goal are in this sequence from the outermost ring—Know Thyself; Karma; Action.

Let me explain. The first of these rings or steps is "Know Thyself". This is the inscription that was carved above temple doors in ancient Greece, since they believed that without an exact knowledge of one's own nature it was impossible to climb high. In our modern age, a study of Theosophy gives a broad and glorious vision of the grand steps of evolution without which one would not have the constant intentive to live for the goal.

The second ring or step is Karma. In studying our own nature, we must know the one law that is part and parcel of all our actions, feelings and thoughts. This is the great Law of Cause and Effect or Karma. In science it is the law of action and reaction which is equal and opposite. All religions confirm this great Law, and in Christianity it is stated in "As ye sow, so shall ye reap". Although there are many other laws of nature, it is only Karma that will eventually teach all, since it is the key to our joys and happiness, our pains and sorrows. It will ultimately teach every one to create harmony instead of discords, whatever his or her beliefs may be, since our inherent nature yearns for happiness in no uncertain terms.

If this is the only Law that teaches, then by controlling our causes we may control our effects; so the question is when and how do we create causes. Let us say that "A" creates a discord or fails in a duty to "B". By that very act "A" creates a cause. So you see we can create a cause—mentally, emotionally or physically—any time we wish to do so. It may be "B's" karma to reap that discord because of a cause he created in the past, but also by his present reaction to it he creates another cause. If he reacts harmoniously, he creates a harmonious cause; if he reacts discordantly, he creates a discordant cause.

Try to be aware that even in criticizing the weather or an inanimate article, one must be creating discords. I am not saying that we should not do these things but that if we create discords, we must eventually expect to reap the effects. The important point to watch is in creating causes, let us be careful as to how we react to any experiences that happen to us, and note that we are free to create harmonious causes any time we want to do so.

Now we come to the final ring or step. We must realize that all true thought must end in Action, and that applies physically, emotionally and mentally. If we only believe that there is a Law of Cause and Effect and do not put it into action, it will not help us at all. To gain the effect of happiness, we must sow harmonious causes Now.

Since we are living only in the present and not in the past or in the future, our control is essentially for the moment that we are living in. If we could maintain 100 per cent control over each moment of our living then we would have exactly that degree of happiness in life. That degree of control over each moment would infalliby give the complete happiness we desire and assure our progress towards our goal of life.

Let us create harmonious causes each moment as we live our life; then we must ultimately reach our goal—whatever that may be or whatever we believe it to be does not matter in the least.

If we are deeply aware of this one Great Law and do everything to create harmony in "Living the Moment" then our beliefs do not matter at all. I used to wonder why only Brotherhood was insisted upon, especially when one sensed the other great stages of evolution, but I can realize not that Karma underlies the law of Brotherhood until we advance to the stage when Love takes over. It is natural to try to be brotherly in all our thoughts, feelings and actions when we feel that the reaction must at last be brotherhood. What an entirely different world we would have if all realized the inevitability of this Law. All would try to live as brothers and be humanitarians even if it were for the selfish reason that cruelty must react upon ourselves.

So let us remember our simple steps, "Know Thyself," Karma, Action, and then the Goal of Life. When we are acting Now with completeness, then there can be no thought of other steps. When we are concerned only with the action of the moment what do our beliefs matter at all? Whether or not the goal is Perfection, Truth, Life, Happiness, Heaven or anything else; it matters not in the least. Our only concern is to be fully aware of the Great Law and to Live the Moment fully—thus appreciating, sympathizing and acting kindly.

Realize that it is only the living moment, the Now, that you are asked to control; hence Happiness is yours Now if you want it—simply by creating harmony Now.

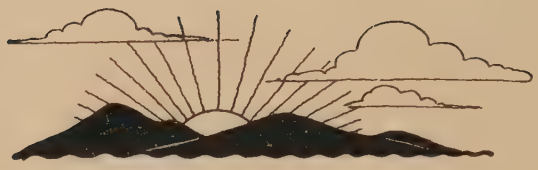
HOW TO STAY YOUNG

YOUTH is not a time of life; it is a state of mind; it is a temper of the will, a quality of the emotions; it is the freshness of the deep spring of life. No one grows old by merely living a number of years; people grow old by losing theis ideals.

Years wrinkle the skin; but to give up enthusiasm wrinkles the soul. Whether sixteen or sixty, there should be in every human heart the lure of wonder, the sweet amazement at the stars and starlike things and thoughts, the undaunted challenge for what's next, the joy of the game of living.

You are as young as your self-confidence, as old as your fear. In the central place of your heart is an ever-green tree; so long as it flourishes, you are young; when it dies, you are old.

—Samuel Ullman



Quotes Of The Day

Paul T. Babson: After all, the business man has no "inalienable rights" under the constitution which are not possessed equally by the ditch digger and the coal miner and the tenant farmer. This is something for a lot of men to think about.

Samuel Goldwyn: If you like people, you have a zest, an enthusiasm for working and for living—you give of yourself to others and, in return, you find yourself getting a great deal from them. Once it becomes a part of you it will pay dividends not only in your work but in sheer enjoyment of living. Try it and see for yourself.

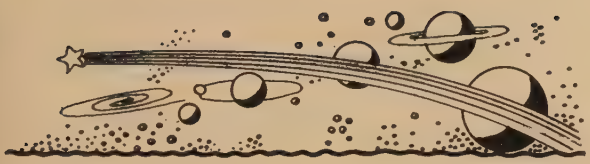
William Somerset Maugham: I forget who it was that recommended men for their soul's good to do each day two things they disliked: ... it is a precept that I have followed scrupulously: for every day I have got up and I have gone to bed.

Robert E. Fitch: From my parents I learned that the best inheritance is the constraint of affection and the imperative of real ideals. To be given these things is to be given "everything."

N. Sri Ram: The work of helping others—humanity and the individuals about us—must become all-absorbing.

Albert Schweitzer: Humanitarianism consists in never sacrificing a human being to a purpose.

Joseph Schaffer: To build morale, let us change our high standard of living—to a high standard of thinking.



Quotes Of The Ages

William Hazlitt: Violence ever defeats its own ends. Where you cannot drive you can always persuade. A gentle word, a kind look, a good-natured smile can work wonders and accomplish miracles. There is a secret pride in every human heart that revolts at tyranny. You may order and drive an individual, but you cannot make him respect you.

Charles Kingsley: Thank God every morning that you have something to do each day, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self control. dilligence and strength of will, cheerfulness and contentment, and a hundred virtues the idle will never know.

Ecclesiasticus, IX. 10: Forsake not an old friend, for the new is not comparable unto him. A new friend is as a new wine: when it is old thou shalt drink it with pleasure.

Charles Sumner: No true and permanent Fame can be founded except in labors which promote the happiness of mankind.

Tryon Edwards: To waken interest and kindle enthusiasm is the sure way to teach easily and successfully.

Mencius: The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it.

Bulwer-Lytton: To judge human nature rightly, a man may sometimes have a very small experience, provided he has a very large heart.

The Divine Within Man

John Link

IT IS ALMOST an axiom that every man in his own right is a Divine being; that this divine being is buried deep within him and it is his great task to attain his full divinity.

While this is one of the essential first principles, nevertheless we must, like Plato affirm that first principles should be kept constantly under review. Reaffirmation is the key to instilling an idea as a living part of human nature.

A deep-seated and enduring recognition of his divinity will increase a man's power and bring him to new and better ways to master his daily problems. To achieve this, he must seize every opportunity to emphasize and reinforce the concept. One way is to examine the assertions of the great religions and the great writers, poets and philosophers. Many of their statements are clear and forthright while others are masked or can be given other interpretations. A collection of these statements has been made from our Western culture and are here presented for examination by the student.

It is most interesting to observe the extent to which the concept is a firm belief among some religions and philosophies and how others, particularly among Christian denominations, come almost up to it and then back away. With the possible exception of Quakers, very few Christian denominations will officially accept the concept that the God lies within us in spite of hrist's statement "I have said Ye are Gods." Many Christian church services acknowledge this great truth with the oft-repeated prayer from Psalm 51 "Take not Thy Holy Spirit from us." The general thought that we are the children of God will go unchallenged in any church, yet most will not stand for too close a comparison between Christ as a Son of God and we

as the children of God. There is a feeling among most Christians that even potentially we are quite different from Christ and this probably stems from the Bible statement of Jesus as "the only begotten Son of God."

In what follows there has been no attempt to collect all the statements which affirm the divinity of man, but to put together enough of them to indicate their universal nature and to encourage fellow-students to seek others.

In the Bible, the most prolific mention of man's divinity comes from the New Testament. However, we find in the Old Testament in the beautiful words of the Psalms,

"Be still and know that I am God." (Ps. 46:10)

"Cast me not away from thy presence; and take not thy holy spirit from me." (Ps. 51:11)

"I have said, Ye *are* Gods; and all of you *are* children of the most High." (Ps. 82:6)

"O Lord hear me: for I am poor and needy. Preserve my soul for I am holy." (Ps. 86:1-2)

We find in Proverbs 8:22-31, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths I was brought forth . . ."

In the book of Ezekiel, we find the promise of the Lord to His prophet that the children of Israel shall be turned from their profane ways.—"And I will put my spirit within you, and cause you to walk in my statutes." (Ez. 36:27) The same statement appears again in Ez. 37:14.

If we turn now to the New Testament an abundance of references appear. In St. Luke 17:21, Christ is quoted as saying to the Pharisees ". . . for, behold, the kingdom of God is within you."

In the tenth chapter of St. John, Jesus in speakng to a group of Jews repeatedly declares His closeness to God the Father. Finally He says "I and my Father are one." This so enrages the Jews that they take up stones to stone Him, but he replies that he is divine for two reasons—first, because it is declared in the Jewish scriptures (Psalm 82) that all men are gods, and secondly, because of the good works which he has done. With regard to the second reason, it is reassuring to note that on another occasion (St. John 14:12) Jesus holds that it is possible for all men to do the good works which prove he is divine—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; . . ."

Again in St. John 14:15-18, we find this clear statement "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

Again Jesus brings forth his close relationship to all men when he states (St. John 15:4) "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me."

Two passages from I John are truly outspoken. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." (4:13) "God is love; and he that dwelleth in love dwelleth in God, and God in him." (4:16)

Of all the writers in the New Testament who refer to man's divinity, none is so insistent and forthright as Paul.

Paul declares that to know God we must be of God "Even so the things of God none knoweth save the Spirit of God. But we re-

ceived not the spirit of the world but the spirit which is God; that we might know the things that are freely given to us by God." (I Cor. 2:11-12)

Again—"But to us there is but one God, the Father, of whom are all things, and we in him." (I Cor. 8:6)

In St. Paul's Epistle to the Romans we find—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans 8:11,14, 16, 17)

There is more repetition of these ideas in Galatians and Ephesians but nothing as unequivocal as the statement "One God and Father of all, who is above all and through all, and in you all." (Eph. 4:6)

Let us pass on now to some of the great writers, poets and philosophers. The two giants among philosophers as accepted in the Western world are Socrates and Plato. Among Theosophists and mystics, Plato has always received the deference due a great soul.

On the day that Socrates was to take the fatal cup of hemlock, a group of his closest friends gathered for a final visit. The imminence of his death brought forth a discussion that in many respects summarized Socrates' deepest convictions and teachings. The account of this day-long gathering as related in the Phaedo, is full of Socrates' strong conviction in the divinity of the soul:

"The founders of the mysteries would appear to have had a real meaning and were not talking nonsense when they intimated in a figure long ago that he who passes unsanctified and uninitiated into the world below will lie in a slough, but that he who arrives there after initiation and purification will dwell with the gods."

"Then reflect Cebes: of all which has been said is not this the conclusion—that the soul is in the very likeness of the divine and intelligible and intellectual and uniform and indissoluble and unchangeable—"

"That soul, I say, herself invisible departs to the invisible world —to the divine and immortal and rational: thither arriving she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills forever dwells as they say of the initiated in company with the gods."

"No one who has not studied philosophy and who is not entirely pure at the time of his departure is allowed to enter the company of the gods."

"But she [the soul] will calm passion and follow reason and dwell in her, beholding the true and divine (which is not matter of opinion)—."

"Do you think that Homer wrote this under the idea that the soul is a harmony capable of being led by the affections of the body, and not rather of a nature which should lead and master them—herself a far diviner thing than any harmony?"

"—and you say that the demonstration of the strength and divinity of the soul and of her existence prior to our becoming men. does not necessarily imply her immortality."

In later centuries a new school of philosophy of great strength. The Neoplatonists, sprang into being. The famous Plotinus, a leader of this school, was most outspoken on the divine nature of the soul. He says:

"The wise man recognizes the idea of the good within him. This he develops by withdrawal into the holy place of his own soul. He who does not understand how the soul contains the beautiful within itself, seeks to realize beuty without by laborious production. His aim should rather be to concentrate and simplify and so to expand his being; instead of going to the manifold, to forsake it for the One,

and so to float upwards towards the divine fount of being whose stream flows within him."

"I am weary already of this prison house, the body, and calmly await the day when the divine nature within me shall be set free from matter."

The Roman slave philosopher, Epictetus, made many references to the divine nature of the soul. In his famous Discourses we read—

"Of the Doctrine that God is the Father of Mankind."

"If a person could be persuaded to assent to this doctrine as he ought, that we are all originally descended from God and that he is the Father of gods and men, I conceive he would never think meanly or unworthily of himself."

"—So that when you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not; but God is within and your genius is within, and what need have they to see what you are doing."

"You are a distinct portion of the essence of God, and contain a certain part of Him in yourself."

One of the central figures in Christian mysticism was the celebrated Jacob Boehme (1575-1624). This devout shoemaker from Gorlitz, who is reported to have received a special blessing in the form of a divine illumination wrote:

"The holy and heavenly man, hidden in the monstrous (external man) is as much in heaven as God, and heaven is in him and the heart or light of God is begotten and born in him. Thus is God in him and he in God. God is nearer to him than his bestial body.

"When thou canst throw thyself but for a moment into that where no creature dwelleth, then thou hearest what God speaketh.

"Is that near at hand or far off?

"It is in thee and if thou canst for awhile cease from all thy thinking and willing, thou shalt hear unspeakable words of God."

John Milton, the great English poet, has this to say of the matter in Comus (1:463).

"But when lust,
By unchaste looks, loose gestures and
foul talk
But most by lewd and lavish act of sin
Lets in defilement to the inward parts
The soul grows clotted by contagion
Imbodies and imbrutes, till she quite
lose
The divine property of her first being."

Digging through the scholarly words of Ralph Waldo Emerson. we come upon a philosophy closely akin to the ideas and thoughts of Theosophy. Here we find reincarnation, compensation (Karma), the powers of man and great emphasis on brotherhood and the divinity of the soul.

In his enlightened essay on the "Oversoul" we find the following passages—

"Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One."

"From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light in all. A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man the eating, drinking, planting. counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect but the soul whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his

affection it is love.—Of this pure nature every man is at sometime sensible. Language cannot paint it with its colors. It is too subtle. It is undefinable unmeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man. A wise old proverb says 'God comes to see us without bell'."

"I feel the same truth how often my trivial conversation with my neighbours, that somewhat higher in each of us overlooks this by-play, and Jove nods to Jove from behind each of us."

"By the necessity of our constitution a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ectasy and trance and prophetic inspiration, —which is its rarer appearance,—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible."

"Let man then learn the revelation of all nature and all thought to his heart; this namely: that the Highest dwells within him; that the sources of nature are in his own mind, if the sentiment of duty is there."

Robert Browning had a fine feeling for the inward spiritual impulse and his "Imprisoned Splendour" is often quoted.—

"Truth is within ourselves; it takes no rise from outward things, what e'er you may believe.

There in an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

We come now to Walt Whitman, the mystic, the brother and lover of all mankind, the writer of inspired poetry, the one who proclaimed in poem after poem the divinity of the soul. He spent a life-time writing one book—a bible in new and glowing words.

Never has poet been so vilified and praised. Those who misunderstood, condemned and castigated—those who understood or partly understood entered a new realm of experience. Theosophists have opened their arms to the new life and breath he has swept into the meaning of brotherhood. The wisdom of the ages has been expressed in new form with a contagious warmth and friendliness.

"A book separate, not link'd with the rest nor felt by the intellect
But you ye untold latencies will thrill to every page."

The key to an understanding of Whitman lies in the book *Cosmic Consciousness*, written by his friend Richard Maurice Bucke.

The passages referring to the Divinity of the soul are numerous. There follows a select few:

"Hast never come to thee an hour
A sudden glean divine, precipitating, bursting all these bubbles, fashions wealth?
These eager business aims—books, politics, art, amours
To utter nothingness?"

"I say no man has ever yet been half devout enough,
None has ever adored or worship'd half enough,
None has begun to think how divine he himself is, and how certain the future is."
"Seeing, hearing, feeling, are miracles and each part and tag of me is a miracle.
Divine am I inside and out; and I make holy whatever I touch or am touched from."

"For my enemy is dead, a man divine as myself is dead—"

"Swiftly rose and spread around me the peace and knowledge
that pass all the argument of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers and the
women my sisters and lovers
And that a kelson of the creation is love—"

"You dim-descended, black, divine souled African large
Fine headed, nobly formed, superbly destined, on equal terms
with me."

"Each of us allow'd the eternal purports of earth
Each of us here as divinely as any is here."

"Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each
moment then,
In the faces of men and women I see God and in my own face
in the glass—"

"We consider bibles and religions divine—I do not say that they
are not divine;
I say they have all grown out of you, and may grow out of you
still
It is not they who give the life, it is you who give the life—"

"What do you suppose I would intimate to you in a hundred
ways but that man or woman is as good as God?
And that there is no God any more divine than yourself."

George Bernard Shaw, the stormy petrel of Letters and Drama in our time, had a strong streak of mysticism which can be seen running through his works. For instance, he chose to place a strong religious and mystical character—Father Keegan—in "John Bull's Other Island." This play which is seldom done on the stage, and is often dismissed as merely a political play, contains a few terse words what must be Shaw's beliefs on Reincarnation and the Divinity of Man. In Act IV we find:—

"... he (man) wastes all his virtues—his efficiency as you call it—in doing the will of his greedy masters instead of doing the will of Heaven that is in himself."

—and again in the same act:

"It is a godhead in which all life is human and all humanity divine, three in one and one in three."

In the epilogue of "St. Joan," we find Joan saying—

"I shall owe nothing to any man, I owe everything to the spirit of God that was within me—though men destroyed my body yet in my soul I have seen God."

Later in life (1932) Shaw was inspired to write "The Adventures of the Black Girl in her Search for God." He described the reasons why he wrote the story. "I hold as firmly as Thomas Aquinas that all truths ancient or modern are divinely inspired, but I know by observation and introspection that the instrument on which the inspiring force plays may be a very faulty one."

The Black Girl on her journey in quest of a God supposed to be without, inquires of many persons how she may find God. No answer is satisfactory until she comes to one who says,—"God is at your elbow, and He has been there all the time; but in his divine mercy He has not revealed himself to you lest too full a knowledge of Him should drive you mad. Make a little garden for yourself: dig and plant and weed and prune; and be content if He jogs your elbow when you are gardening unskilfully and blesses you when you are gardening well."

"And shall we never be able to bear His full pressence?" said the Black Girl. "I trust not" said the old philosopher. "For we shall never be able to bear His full presence until we have fulfilled all His purposes and become Gods ourselves."

So much for quotations. The universal agreement of the world's great souls on this theme is endless. Let us now examine some of the implications and repercussions from this profound truth. How shall we conduct ourselves? What can we do to accelerate the slow pace at which we seem to be attaining our divine goal?

Having once realized that we are all divinely akin and are in desperate need of each other's help to achieve that divinity, is it any wonder that the brotherhood of man is the leading objective of the Theosophists. What great need there is for compassion of man for man; a spirit of helpfulness to the dejected, beaten, bewildered and confused; tolerance for foibles and eccentricities; forgiveness of anger and insolence; comfort for those in sorrow.

One thing is plain, if the God resides within us, what problem, what obstacle can exist which canot be overcome? The promise that we can solve all difficulties runs through all the sacred writings—"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Whitman, whose "I" so frequently refers to the divine spirit, has put it thus:

"What place is besieged, and vainly tries to raise the seige?

Lo, I send to that place a commander, swift, brave immortal,

And with him horse and foot and parks of artillery,

And artillery men, the deadliest that ever fired gun."

When we lag on our way—when senses and selfishness seem to have the upper hand, the divine within forever ebbing, flowing, pushing, urging, probing calls on us to their churches. They do not seem to know what they want but they know in which direction it lies. Walt Whitman has ingeniously likened the activity of the divine spirit within to the work of a spider.

"A noiseless patient spider,
I mark'd where on a little promontory it stood isolated,
Mark'd how to explore the vacant vast surrounding,
It launched forth filament, filament, filament out of itself,
Ever unreeling them, ever tirelessly speeding them.

And you, O my soul, where you stand,
Surrounded, detached, in measureless ocean of space,

Ceaselessly musing, venturing, throwing, seeking the spheres to
connect them,
Till the bridge you will need be form'd, till the ductile anchor
hold,
Till the gassamer thread you fling catch somewhere, O my soul,"

If in what has been said there seems to be a preponderence of quotations in favor of Walt Whitman, why this is just as it should be. And how better can this be ended than with his resolute words,

"O to struggle against great odds, to meet enemies undaunted,
To be entirely alone with them, to find how much one can stand,
To look strife, torture, prison, popular odium, face to face
To mount the scaffold, to advance to the muzzles of guns with
perfect nonchalance
To be indeed a God!"

I WISH TO SEE the Discovery of a Plan, that would induce and oblige Nations to settle their Disputes without first Cutting one another's Throats. When will Men be convinced, that even successful Wars at length become Misfortunes to those who unjustly commenced them, and who triumphed blindly in their Success, not seeing all its Consequences.

—Benjamin Franklin

A ROOM OF QUIET

The United Nations Meditation Room

We all have within us a center of stillness surrounded by silence.

This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and stillness in the inner sense.

People of many faiths will meet here, and for that reason none of the symbols to which we are accustomed in our meditation could be used. However, there are simple things which speak to us all with the same language. We have sought for such things and we believe that we have found them in the shaft of light striking the shimmering surface of solid rock.

So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand, a symbol to many of us how the light of the spirit gives life to matter.

But the stone in the middle of the room has more to tell us. We may see it as an altar, empty, empty not because there is no God not because it is an altar to an unknown God, but because it is dedicated to the God whom man worships under many names and in many forms.

The block of iron ore has the weight and solidity of the everlasting. It is a reminder of that cornerstone of endurance and faith on which all human endeavor must be based. The block of iron ore is part of the wealth we have inherited on this earth of ours. How are we to use it?

There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness.

—Dag Hammarskjold

EDITORIALS

Tides In The Affairs Of Men

ALL MOTION RUNS IN CYCLES; all creation ebbs and flows. If we listen attentively and observe carefully, we may detect the pulse-beats of the world. The inebriate who waits for his bed to whirl around in order that he may jump in, is after all, more sane than he who blindly runs counter to destiny, and is forever "kicking against the pricks." He who knows nature's cycles and who waits calmly for the rising tide and takes it at its height, is indeed a magician. Indolence and idleness are like mildew to the soul; and yet is the paradox also true. "He also serves who only waits." Men differ less in the sum of their energy than in their methods of expending and utilizing it.

Many persons are both intellectual and spiritual spendthrifts: these far outnumber the parisimonious and imbecile on these two planes of action—the intellectual and the spiritual. In much of instruction along that line the word "meditation" should read "concentration." Meditation alone may lead only to inaction and result in imbecility. Concentration may only give rise to audacity. The one may lead the soul to rust; the other to squandering its energy. Only right knowledge can so blend meditation and concentration, repose and action, as to bring about the highest results.

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, puts man in accord with the rising and falling tides, so that, with nature and law at his back and truth and beneficence as his beacon light, he may accomplish wonders.

If these principles are true in the field of action and in the world at large, they are equally true in the life of man and in all private affairs. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression and even despair on the other. Man thus becomes the victim of the tides, when he should be their master. The greatest man is never divorced from or independent of nature. He steps aside till the tides of evil omen have spent their force and passed; he stoops to conquer, and presently finds his head among the stars, where one ignorant of the signs of the times meets force by force, anger with anger, and is borne away like drift-wood in the swollen tide.

Hundreds of students have started into the study of the ancient wisdom full of enthusiasm. For a time all had gone well with them. They breathed a new atmosphere, and for a time, seemed to inhabit a new world; but alas! the tide receded, and they were carried far out on the sea of doubt, blinded by the winds of fate and overwhelmed by the waves of passion. Their enthusiasm was all feeling, their zeal only emotion. The question always arises with those who know these treacherous tides, *"Has he come to stay?"* And it would be well if every seeker for wisdom would ask of his own soul this question before committing himself to any action.

Having once set sail on this ebbing and flowing sea, it would be well to remember that low tide is sure to come. One is apt to imagine at these times of depression that the inspiration is gone forever, and that the rocks thus left bare and the beach strewn with wrecks will never again be covered by the life-giving waves. The searcher must learn to hold steady, and to sit still and wait. Presently he will hear the murmur of the coming tide. It will not meet him far out on the barren shoals and so engulf him all unprepared, for he will have waited its coming, knowing that it responds to law. It is thus that knowledge directs enthusiasm and prevents discouragement. It is thus that the helpless victim of the tides may become indeed their master.

Euthusiasm thus wedded to despair, by real knowledge becomes intelligent power. Such power is available at all times. It triumphs in the midst of apparent defeat, and in the hour of victory is not puffed up with the winds of pride, but, like a brave ship with the hand of a master at the helm and the compass well in view, baffles both wind and tide.

But for the winds and the tides, the ocean would be but a stagnant sea of death. Even so with human life. Action without motion would be impossible, and both of these also imply rest. We should not be like dead leaves borne up and down by the tides, but like brave swimmers, borne high by crested wave, grasp firmly the vantage gained and wait patiently the returning tide.

* * *

Raising The Self By The Self

AN ILLUSTRATION is often mistaken for an argument; as when a pessimistic individual, in despondency about his own powers, declares that you cannot lift yourself by your own bootstraps. Illustrations for the corresponding optimistic view are readily found: you can raise yourself by grasping an overhanging bough, or by a balloon, or by jumping. An ancient maxim bids us raise the self by the Self: which means that we must raise the lower or personal self by aspiring towards the Higher Self. An animal cannot raise itself into the air; but a bird can. And there is in man, as his characteristic attribute, a self-lifting power analogous to wings. He can hitch his wagon to a star, or, like Pegasus, forsake the earth for the empyrean. Thus it is only in moments of despondency, when he forgets his own superior attributes, that he seeks analogies for his pessimistic views and perhaps allows himself to be deluded by his own illustrations.

We are all prone to make our philosophy fit our feelings; and whenever we waver in loyalty to our principles, and feel rebellious and revolutionary, a candid self-inspection will trace the cause to some

defect in our character or conduct, of which we would be ashamed if we had the courage to face it and admit it. Experience teaches us ever more and more that the clear-seeing vision is dependent on the pure eye; and that, to know the doctrine, it is necessary to live the life, as the old adage says. A due consideration of one's personal defects will convince the candid mind that shadows must inevitably sometimes cross the sky; but we can learn to discount them, and to maintain our faith in that which for the moment we may be unable to see; confident that some time we shall see it.

—H. T. Edge

Unesco's General Conference Decides:

Top Priority For Education

"THIS MEETING has marked an important step forward along the road to universality," said Mr. Vittorino Veronese, Director General of Unesco, in a speech at the end of the 11th session of the Organization's General Conference. He was referring to the increased participation of new Member States, particularly the newly-independent countries of Africa, in Unesco's activities.

In 1958, when the Conference held its 10th session, 75 States belonged to Unesco. Today, there are 98 Members. The programme of activities for 1961-62 approved by the Conference reflects the new tasks and new responsibilities entailed in this widening of Unesco's field of action.

A budget of $31,597,628 was voted by the Conference to finance this programme in 1961-62 as against $25,970,463 in 1959-60. To this amount must be added over $12 million provided by the U. N. Technical Assistance Fund, which will enable Unesco to carry out many additional educational and scientific projects, while a further $11 million is being provided by the U.N. Special Fund for the execution of 17 projects concerning higher technical education.

High priority has been given to education in Unesco's new programme. An international meeting of educationalists, psychologists, and telecommunication experts, etc., will be convened in 1961 to prepare plans for a general attack on illiteracy. It will have the task of determining the means for effective international co-operation in the use of modern methods for the promotion of literacy and mass education.

The General Conference further decided that a special effort would be made to help the development of education in Asia where a regional education office is to be established as well as two regional centers for research in school buildings and for the training of school administrators.

AFRICA: A MAJOR PROBLEM

In the Arab States, Unesco's main assistance will be in the creation of a network of associated teacher training colleges. In Latin America the Organization's Major Project for the extension of primary education is to be continued.

Special consideration is given to the needs of Africa. Most of the new Member States are African countries which have just attained their independence, and Unesco is called upon to step up its activities throughout nearly all the African continent. Projects include the creation of centers for the training of teachers, a regional office for educational research, the organization of training courses and seminars for senior personnel, assistance to secondary education, to universities and to adult education.

The Conference also approved a plan of emergency assistance to the Congo (Leopoldville). This will be financed by the United Nations and provides for the recruiting of experts in education and school administration.

Although additional funds were voted for this increased education programme, and in particular for Africa, Unesco's resources are obviously insufficient to meet the tremendous needs of this continent. To fill the gap, the Conference voted two special resolutions.

The first appeals "in a spirit of solidarity" to all Member States, Associate Members of Unesco and private organizations in those States to assist in the development of education in African countries through Unesco. This assistance would cover school construction, production of teaching aids, provision of teachers, surveys of education needs, and fellowships.

Several delegations immediately responded to this appeal with detailed offers of help. The Federal Republic of Germany announced that it would contribute $100,000 immediately and, subject to parliamentary approval, would make a further contribution next year. The United States said it was prepared to contribute up to $1,000,000 for education surveys, production of teaching aids and provision of teachers. Twelve other delegations announced that their governments would contribute over 130 additional fellowships to be awarded through Unesco, while ten further delegations said they would announce shortly details of their own offers.

The second resolution, of a more general nature, asks that assistance to education be given the same consideration by the United Nations and the Specialized Agencies as is given to assistance for economic and social development.

AGAINST DISCRIMINATION IN EDUCATION

In the same spirit, the Conference authorized the Director General to collaborate with the International Development Association and the Inter-American Development Bank and their Member States on education projects likely to contribute to economic and social development.

Unesco's international exchange activities were reviewed in a two-day debate. Delegates drew attention to the importance of Unesco's task in this field and stressed the need for improved co-ordination between bi-lateral and multi-lateral assistance programmes. Over the next two years, Unesco will administer over 1,700 fellowships, including 1,200 directly financed by the Organization, for teachers, students, workers, and leaders of youth movements.

Finally, the Conference adopted a Convention and Recommendation for the prevention of discrimination in education. In ratifying the Convention, States undertake to ensure that there should be no discrimination in schools and to promote equality of opportunity and of treatment for all in education.

INTERPLANETARY TRAVEL

"... I think that within one hundred years it may indeed be possible to leave the Earth, or at any rate for rockets containing radio-operated cameras to do so. When this does happen, astronomy is certain, I think, to make marked changes in our whole outlook on life.... It must increasingly have the effect of exposing the futility of nationalistic strife. It is in just such a way that the New Cosmology may come to affect the whole organization of society.... Some stars are so huge that if the Sun were replaced by one of them, it would fill up most of the space occupied by the solar system; that is to say, the Earth would find itself lying deep inside the gigantic body of the star."

—Extract from "The Nature of the Universe," by Fred Hoyle, Fellow of St. John's College, Cambridge, 1955.

The Role Of Education

M. C. Chagla
Indian Ambassador to the U. S.

The following is from an address at the Annual Meeting of the American Association of Land-Grant Colleges and State Universities held at Washington, D. C. November 15, 1960:

THE WORLD is entering a new decade—perhaps the most difficult and dangerous in its long chequered and turbulent history. It is a decade of great material progress, and of great technological and scientific advance and at the same time fraught with danger of destruction and annihilation for the whole human race. The first role of Education, then should be to raise the intellectual and moral stature of man to the scientific and technological stature that he has achieved. Never was the need for the truly educated man greater. Today man is armed with arms of incalculable power. You don't allow a child to enter a room full of gun powder with a box of matches in his pocket. A man must possess restraint, moral judgment and a sense of values to realize both the extent of his power and the limits that he must place upon its exercise. It is only Education that can give him the qualities that will teach him how to use his great scientific heritage wisely and well.

It is a most dangerous sign of the times that Scientific Education has gone so far ahead of the study of the humanities. There is more and more a tendency to neglect and downgrade a study of those subjects which give a young man certain values, certain standards to which he should adhere through all the storms and stresses of life. The modern tendency is to divorce the scientist from the contamination of unpractical and idealistic subjects like literature, history or philosophy. A scientist, we are told, must be tough—dedicated with a singleness of purpose to knowledge and the results of knowledge. We have reached a stage when our society consists of two completely

different cultures—scientific and non-scientific—so much so that, as Sir C. P. Snow has pointed out, the men of one culture cannot speak the language of the other with the result that there is an impenetrable barrier between the two. There is a great need of what I might call an Integrated Education. A man does not live by bread alone, much less can he live by science alone. It is at our peril that Education fails to satisfy a man's emotional and spiritual needs.

It is because of what I have been saying that I am opposed to the modern craze for specialization. It turns out a lop-sided man out of harmony with himself and his surroundings. We do not want scientists in our society who are prepared to blow up this world in the cause of science, and who refuse to admit that science is controlled or limited by any ethical considerations. Nor do we want men, I confess, who live in an ivory tower blissfully ignorant of all the powerful forces that have been released around them. We want men who can fit into our modern society and yet can keep thir gaze on the stars.

Education has a big role to play in a Democracy. What we should be wedded to is not merely a Democracy but an Educated Democracy. It is not enough that our rulers should be educated; it is even more important that the voters who elect the rulers should be educated. The difference between a totalitarian form of government and a Democracy is that in the case of the former Government is superimposed; in the case of the latter it is the choice of the governed. But the choice must be an informed one. The governed should not be carried away by passion or prejudice.

I have been watching with great interest during your last election the national debates on the television. It was a wonderful medium for bringing home to the people the great issues which called for consideration and which should ultimately determine the choice of the voter as to which of the two contending candidates would serve the country best. But more than that is required in a Democracy. We need a vigilant public opinion to guard the values and principles of a free society not only at the time of the election but throughout

the period that Government is functioning. Education cannot be confined to schools and universities. We now have at our disposal media of mass communication which properly and responsibly handled can serve as important aides to Education.

When I am talking of Education in a Democracy I must emphasize one important aspect of it. We are so engrossed in fighting the enemies of Democracy and utilizing all our resources to build up an impenetrable wall against the forces of a totalitarian society that we are apt to overlook the importance of preserving and strengthening the democratic virtues and principles.

We must bear in mind that Democracy and Freedom will survive by their inherent strength and not through the strength of the barricades that we build against the advancing forces of an alien philosophy. It is, therefore, for our Educational System to give to our young men a living faith in those principles which are inscribed in your Constitution and mine. We sometimes feel that because the very citadel of our beliefs is threatened and is in dangr we should give up a part of our basic faith in order to meet the danger better. That, to my mind, is falling from grace, sinning against the light. I think the greater the danger the more resolute we should be in upholding our principles.

What are these principles which should be inculcated in the minds of our young people. These are the freedom of the individual and the dignity and equality of man. Let me dwell upon these for a moment.

The doctrine of the freedom of the individual has important consequences when applied to the academic world. First and foremost it means intellectual integrity, and intellectual integrity is only possible when a student is allowed to think for himself and to consider and judge the results of his own mental process, however uncomfortable they may be to the established and accepted opinion in the country. I am speaking of thought. But that is equally true of speech. The propagation of ideas is the very birthright of a free man and no true Education is possible unless ideas are discussed and if they are er-

roneous, their error detected and exposed. One of your greatest judges said that only a present clear danger would justify the suppression of this right. These are truisms but they are often apt to be forgotten and need repetition.

We are living in a world in which the question of the dignity and equality of man has come up before us as a live and pressing issue. The problems of poverty and racial discrimination are no longer matters which can be ignored. Educationists must take a definite stand on these and guide the future generation into a clear Democratic faith. Because, we are not truly Democratic if we allow ourselves to be divided from our fellow men by the color of their skin or the particular Church in which they worship God. Nor can a true Democrat reconcile his Democratic faith with a world divided between affluence and poverty.

In this highly scientific and technological world Education must continuously emphasize the eternal importance of the human element. Great scientific advances ambitious schemes and projects are ultimately all intended for the individual, for his happiness and contentment. We often forget him in our headlong progress from discovery to discovery.

Sometimes I am frightened by the advance made in the science of electronics. We have machines now which can play chess, forecast election results and I even came across a machine in Cleveland which had produced a symphony. I was relieved to learn that the symphony was bad. We have been promised machines which will diagnose diseases and give legal opinions. Where is the machine age taking us? You remember an old play of Kapeck's in which he had a robot as a character and the robot ultimately overwhelmed and triumphed over his master. We have constantly to keep in mind who the master is, and that the machine does not run away with us. It is, however, a consolation to remember that the machine is invented and made by the human mind. But the danger is to millions of men whose life is more and more dominated by the machine. It is here that Education should provide the proper corrective and emphasize the spiritual and

intellectual qualities which have gone to build up our civilization. Our conquest of disease and suffering, our conquest of space, all the brilliant results that science has produced are ultimately a tribute to the unyielding and unconquerable spirit of man.

Education has to be constantly on the watch to see that this spirit does not falter nor is it quenched in materialistic and affluent surroundings. History records many instances of great civilizations overthrown by too much wealth and comfort. In the days ahead we have danger on two fronts, the front of poverty and the front of an affluent society. With regard to the first, if I may say so, and I hope you will not accuse me of interfering with your own peculiar problems, Education here has to inculcate in millions of idealistic young men—many of whom I have met and spoken to—the old American crusading spirit and the great American tradition of altruism. There is no greater cause which America is called upon to tackle than the problem of poverty. With regard to the other, a sense of dedication to society and a sense of sacrifice to what is noble and lasting in human nature is necessary to turn away the eyes of people from consumer goods and fix them on the stars.

Now that the election is over I can say a word about the issue of American prestige which played such a big part in the debate between the two contestants. But I found to my amazement that this question of prestige resolved round the rate of production. Is this really what leads to the prestige of a country or a nation? I should have thought that prestige depends upon the quality of Education. the state of art and culture, the intellectual atmosphere in a country. These things are not shown in production figures, and yet these are the things that make a country great.

There are two dangers to Education which are inherent in a Democratic Society to which I must draw attention. The first is the lowering of the quality of Education with the increasing number of students who wish to attend school and college. We are faced with the same problem in our country. But it is a sad reflection that although our arms and armaments increased everywhere and we never

think twice of improving its quality and are prepared to spend whatever may be necessary, the same criterion is not applied to Education. The greater the threat of war, the more the increase in conflicts and tensions, the more vital it is to improve the quality of Education. To my mind it is only with the help of Education that we can remove the fears and suspicions from the minds of men and eliminate the idea of war from their hearts.

I am a firm believer in the gospel of Education being spread to different countries. If we cannot make a dent in the cold war on the Political Front, we can certainly do so on the Educational Front. That is why I attach the greatest importance to Educational and Cultural Exchanges between different countries. If the young men from Russia can come here and see how a Free Society functions and the young men from here can go to Russia and discover for themselves that the people there need and desire the same things, then I am sure we will have taken a greater step towards peace than all the Disarmament Conferences which are engaged in solving what seems to be an insoluble problem.

The other danger is the danger of conformity. The tremendous and sometimes overpowering media of mass communication like the radio, television and the Press which we have built up in our society often lend to a uniformity of thought and opinion. It prevents an objective and dispassionate examination of ideas which more often than not are wrapped up in slogans. It also induces a desire for conformity and an intolerance of an opinion held which does not conform to the general pattern of thinking. Now let me remind you that the history of civilization is the history of non-conformity. Christ and Gandhi were both non-conformists. They shed the gods of the market place and for doing so one was crucified and the other assassinated. But they have left to us an imperishable legacy. It is the duty of educationists to encourage non-conformity rather than suppress it.

International Geophysical Year Data

RECORDS of data on earth, sea, air, and space collected during the International Geophysical Year are running into long tons, and many years will be required for their study and digestion. From stations in the Antarctic alone more than 15 ton of records now are on hand.

This vast accumulation results from the work of between 20,000 and 30,000 scientists of 66 nations, with innumerable supporting workers in "the greatest cooperative enterprise for peaceful purposes in all human history."

Although a number of outstanding discoveries were made, many more doubtless will come from the gradual assimilation of International Geophysical Year data in the future. This is revealed by Capt. Elliot B. Roberts of the U. S. Coast and Geodetic Survey, a member of the U. S. National Committee for the IGY, established by the National Academy of Sciences, in the most recent Annual Report of the Smithsonian Institution.

"The IGY." he says, "grew to the status of big business. Directly appropriated U. S. funds amounted to some $43,500,000, and the estimated value of contributions from Federal agencies was in the order of $500,000,000, including logistics, Antartic operations, missilery, etc. The effort of the Soviet Union was evidently equal to, and may have exceeded, that of America. The contributions of numerous other countries were in a number of cases greater in relation to population or national wealth than the U. S. effort. A loose estimate of the total contributions of all nations would come to something like $2,000,000,000.

No comprehensive or full appraisal of the scientific results is yet possible, Captain Roberts says. The IGY, he stresses, was primarily a period of observation and data gathering, and it will require years for

the world scientific community to analyze so much material—masses of data not yet even collected in any one place.

In spite of the far from finished status of the international investigations, Captain Roberts says, the IGY investigations already have brought much new knowledge of vast importance. For the first time, for example, there is some awareness of the nature of interplanetary space, of the true extent of the earth's atmosphere, and of various earth-sun relationships.

Says Captain Roberts: "The store of knowledge already amassed is great. It includes the story of Antartica's striking geological history shown through the evidence of petrified trees and coalbeds. We have learned that the oceans may become a primary food source, 'farmed' by man, and that their dark reaches may deliver up vast new riches for his benefit; that knowledge of solar processes may revolutionize our approach to energy problems; that space is far from a vacuum, but that despite its logistics problems and radiation hazards we will complete its conquest. The list could be well nigh endless. And we have yet far to go with the digestion of IGY data."

Of even greater significance, Captain Roberts says, are some of the intangible benefits.

"We now know," he says, "that men of all races and political faiths can work together. There is a burgeoning public awareness of the importance of scientists and of scientists.

"The scientist is losing his reputation for wearing long hair and going absent-mindedly through life. And we may now, for once and all, have laid the ghost of that stupid old question whether research and pure science are worth their own support."

—Smithsonion Institution

The Dark Season

Henmar Wildema

"IF WINTER COMES, can Spring be far behind?" Yes—Spring *will* come, no matter what *we* do, for Nature moves with the Great Law and fulfills her destiny.

What of Man? He *can*, if he *will*, or—he may choose to do the opposite! He can use the great force and uplift of Nature and the Law to reach a further Terrace of Enlightenment, or—he can "sit and wait" for Spring, to enjoy its gifts without lifting a finger in the unfolding and growing! But . . . ?

Man is a Proud Race! Man, the Mind-Being, the "Lord of all he surveys" is so proud of his independence, his self-sufficiency and his "will"-power, that he *fears* to *lose* these, by even so much as admitting there is a Law. Yet, he forgets that he is part of, One with, that Law which is truly Himself!

We look for and are so concerned with "outside" powers and forces, rules and laws, that we lose sight of Teachings, throughout the ages, which have ever pointed out to us that we have to seek those Powers, Forces, Rules and Laws Within!

These *encasements* of ours, called bodies, are but the vehicles, the tools we work with and through; which we *need* in this world of manifestation, the world of Matter. The tools become dull and need re-sharpening; the vehicles often need repair, and, if used without care or consideration can become well nigh useless.

The "qualities," so incessantly pointed out by Krishna, in the Bhagavad-Gita, are but devices for the training and unfolding of our skill in using our tools and vehicles well. For what purpose? For the purpose of letting the Light of our True Being shine through to

illumine the darkness that surrounds us. We mistake the deceptive light of matter to be the Light of Spirit and Life, and call the Light darkness because we do not understand.

We tug at our chains and barriers, our bonds and limits, thinking that they are imposed from "outside." It is always *others* who restrain us, *others* who place obstacles in our way, *others* who hinder us from reaching our high aims and ideals, we think! When we reflect, surely, we perceive that *we* set our *own* limits, for nothing and no one could *hold us back* if we knew our goal and willed to walk straight to it. But we do not know; we surmise, we hope; we are not sure of ourselves, because, too long *we* have allowed our vehicles and tools to run and use *us*.

The affairs of the material world are so "clear" before these "eyes of matter" that we allow ourselves to be guided by the "seeming" and close our eyes to the Light that throws the shadows we are "following."

We wish for Spring, eternal, joyful, colorful Spring! Without Summer, Autumn, Winter, our much-desired Spring could never be. From days long ago, we like to think that the New Year, the New Cycle, begins with Spring, the time of growth and flowering. Yet the flowering is a visible effect of invisible Life and Labour. The Dark Season with its blustering wind, its storms and freezings, its darkness and "waiting," is but a preparation. Hidden from the view of man: "powerful," "independent" to "wise" men, a great *mystery* takes place, the Mystery of Life. It is a pre-natal state of Mother Nature. Her children, protected from the cold and inclement weather find the necessary "environment" to get ready for the great day of coming forth. The kingdoms of plant and animal, "in tune" with the Great Laws of Nature, sense when "it is time."

Man needs an almanac or calendar for else he is not *sure*. Yet, in our Heart of hearts is stirring a whisper, which too often we shake our head about and say: "I had the strangest feeling . . . but it is only an illusion." Not so, Children of Life, the whole of Nature *feels*

it, but the man of mind has for too long used "head learning, without soul-wisdom to guide it," and needs to bestire *himself* to learn again what he once Knew . . . the Great Law of Life, the Great Cycles of Nature.

It is in the Dark Season that all Nature is still and reverent Within; the storms, the rain, the wind and hail, are merely the outward blustering—perchance to protect the silent, secret work of the Great Mystery?

We too, may join this Work! If we enter the stream of Life *and* Death we may, when Spring comes, also open our petals to the Sun's Light and Resurrection may become more than an allegory of which we have, long since, forgotten the meaning. When the outer dies, the inner awakens, and continues its silent work. And, all too often, when the outer awakens the inner goes into hibernation or death. It need not be, when we know who and what we are! If we do not mistake this outer garment to be ourSELVES, we shall feel the touch of Life, we shall come within the Cycle of the Sun, feel its power and glory and become One with the great Life Force, that will carry us through the germinating, flowering, fruit-producing and the Harvest; then to quietly withdraw again, not in uselessness, but in the most active, wondrous, strengthening labor of Life.

Not in Spring, really, is the New Beginning, but right after the Harvest. Not the Day of Birth, truly, is the beginning of our day on earth, but all that went before, to make this day possible. As Wordsworth knew:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home:"

GOD, LIFE, the NAMELESS "ONE," what matter the *name* we give the Great Light whence we came!

If in childhood we were helped not to "forget," perchance the "vision splendid" may not "fade into the light of common day." Happy the child who is taught! And happy the parent who remembers!"

The making of "resolutions" for the New Year, is a dim memory of that great time of "preparation;" not a time of light promises, but a time of deep, silent and powerful resolution to "be about our Father's business!" And remember, *I and my Father are ONE!*

The Time of the Dark Season is the Time to turn the Light Inward, to seek out the Inner strength, the Inner power, the Inner Life, that at the time of coming forth it may proceed with strength into the time of building and growing and following the LIGHT.

So long, so very long, for so many ages, we have sought something to lean on, something to guide us, something to tell us why, and when, and how! Seeking outside of ourselves for the LIGHT.

How does that measure up with our great sense of "individuality" and "independence"? It is the eternal fight between the ever-fleeting and the ever-lasting. To recognize that we are inter-dependent is not to forsake our individuality; it is not to become a slave to any force outside ourselves. Only when we know the Laws of Life, can we be truly independent, for then we shall be as The Gods. What more independent than the Sun, the all-powerful SUN, with the power over Life and Death in its strong "hand"! Yet, without the Solar "system" would there be need of the Sun?

Man, powerful MAN: what would be his place if he were sole survivor, *sans* plant, *sans* animal, *sans* all that keeps his body in "working order"? To learn the lessons in the School of Life, we need an "instrument" to record and store up the knowledge we gain, for future "reference" in further days of School and higher "grades" and "degrees".

The "teacher" is free and independent! The dedicated teacher is not compelled by anyone outside himself; he dedicated himself, he *bound* himself; his great desire to bring others to the Light he found, is what "binds" him! Is it THAT which stirs our Heart in the Silence of the Dark Season? Is it THAT which will open the Gate to Wisdom?

How may *we* "Help Nature and work on with her"? Join Nature in her Silent Meditation, and perchance the Peace which is Power may shine through *our* Hearts and touch the Hearts of those who walk in the continuing darkness of the Dark Season, because they have identified themselves with the outside darkness and failed to see the Inner LIGHT!

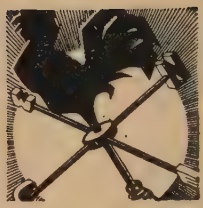
To *find* the LIGHT; to become *aware* of the LIGHT, makes us a *link* in a Mighty Chain of greater and lesser Lights, in Essence the ONE GREAT LIGHT that illumines the Dark Season.

Thus: A HAPPY "DARK" SEASON TO ALL AND EVERY ONE!

All in this world is only preparatory, because transitory. It is like a chink in the dark prison-walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the inner senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being.

—H. P. Blavatsky

WEATHER VANE



A "SPIRITUAL UNITED NATIONS"

THE PROPOSED construction of a "Temple of Understanding" in Washington, D.C., (at cost of $5,000,000, including the endowment) to represent the six major religions of the world. was announced Friday evening, Dec. 2nd, at an "International Evening" in Washington, D.C. This major event was attended by, among others, members of the Diplomatic Corps and the United States Government, as well as prominent interested sponsors.

The building is to resemble a sun, from the center of which will radiate six rays. Each ray, or wing, will contain a chapel the interior of which will illustrate the mode of worship of the particular religion it represents. The six international religions therein represented will be Hinduism, Judaism, Buddhism, Confucianism, Christianity and Islam. Between each wing will be a library containing books pertaining to the particular religion, and attended by a scholar able to answer questions of the public concerning it.

The aim of this Temple is to create a global symbol, to educate the peoples of the world in each other's religions, and to emphasize the spiritual values in human life. It is to be financed by a global campaign, with the stress laid on small contributions from millions of people around the world.

The world religious leaders serving on the Board of Directors are: Dr. Sarvepalli Radhakrishnan, Vice-President of India; Rabbi Israel Goldstein, Honorary Vice President of World Jewish Congress; Bishop Shinsho Hanayama, Bishop of all Buddhist churches in the

United States; Dr. Wen Yen Tsao, of the Chinese Embassy; and Dr. Martha Jaeger, Chairman of Friends' Conference on Religion and Psychology.

There are 500 prominent sponsors, drawn from all over the world. Mrs. Dickerman Hollister, of Greenwich, Conn., is President of the Board of Directors. The headquarters are "Temple of Understanding," Box 191, Greenwich, Conn.

* * *

TEENAGERS' SMOKING MIRRORS PARENTS

Smoking among high-school students is "significantly related" to the smoking habits of their parents, according to a 12-month study recently completed by the American Cancer Society in Portland, Ore., and surrounding areas. The research project involved 11,060 boys and 10,920 girls in 21 high schools.

About one-fourth of these boys and more than one-eighth of the girls smoke regularly. The percentage is highest among the children of families in which both parents smoke cigarettes, intermediate in families in which only one parent smokes cigarettes, and lowest in families in which neither parent has ever been a smoker.

The smoking behavior of girls tends to follow that of the mother; with boys, the like-father, like-son pattern prevails.

In families where one or both parents have given up cigarette smoking, the percentage of smokers among children is lower than in families where parents continue to smoke.

Aside from this influence of family practices, the researchers noted that a higher proportion of smokers was found among students who were scholastically behind others of the same age, who were not taking a course usually required for college admission, and who did not participate in organized sports or in other school activities. The percentage of smokers proved inversely related to the educational level of parents.

Daniel Horn, Ph.D., American Cancer Society Director of Program Evaluation, headed the research group of conducting the study. Other members were Frederick A. Courts, Ph.D., Professor Psychology, Reed College. Portland; Robert Taylor, staff psychologist; and Edwin S. Solomon, staff sociologist.

—*Scope*

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THE RIGHT TO EDUCATION
French Film Illustrates Unesco's Role In Promoting Human Rights

In the past few years, man has made immense strides towards conquering his environment. The atom has been harnessed to provide new resources of power; radio-isotopes are helping scientists to solve many of the earth's mysteries; and human beings may soon land on the moon. Yet in some parts of the globe, millions of men, women and children do not have enough to eat and live in indescribable poverty. In many cases there are natural resources available in these regions, but the people do not know how to exploit them.

This dramatic contrast is depicted in a film sponsored by the French National Commission for Unesco. Entitled "Vivant sous le meme criel," the film is a moving document showing the misery and disease suffered by these human beings, compared to the progress being made in fields such as research. It goes on to describe how Unesco and other U.N. Agencies are attempting to make the Right to Knowledge, proclaimed in the Universal Declaration of Human Rights, a reality.

The film, which was shown in Unesco House on Human Rights Day to delegates attending the 11th session of the General Conference. wil be screened commercially in cinemas throughout France.

* * *

PRIVATE PERSISTENCE

The life of mankind does not stop while the great issues are

being decided. That life goes on:—all about the public events, and in spite of them, endlessly through all the movements and crimes, adventures and experiments that fill the conscious, excited minds of men. Were it not for these ultimate reserves of private habit, energy, and adaptability, the failures of rulers of men would long since have proved irreparable. For it has not been the wisdom of rulers, but the private persistence of men, which has carried mankind through the crises of history and has preserved civilization even when institutions have collapsed.

—John Buchan

SECURITY

SECURITY is mostly a superstition. It does not exist in nature nor do the children of men as a whole experience it. Serious harm, I am afraid, has been wrought to our generation by fostering the idea that they live secure in a permanent order of things. It has tended to weaken imagination and self-equipment and unfit them for indpendent steering of their destinies.

Now they are staggered by apocalyptic events and wrecked illusions. They have expected stability and find none within themselves or in their universe. Before it is too late they must learn and teach others, that only by brave acceptance of change and all time crisis-ethics can they rise to the height of superlative responsibility.

—Helen Keller

Thoughts About Brotherhood

Franziska Raabe Parkinson

ONCE, on a Sunday morning, a child was sent out to purchase a paper from the nearest newsstand. It was a beautiful and sunny day, and the child joyfully started to run and skip along on its errand. Suddenly it stood still as if bewildered, for a cry in the heart spoke: "The street is so dead!"

Where was the life and activity of the week-day crowds that filled and overflowed the streets of this metropolis, where were the brilliant colors of human attire?

The child began to walk slowly and looked into the shop-windows, and in imagination filled the stores with people, and the streets with laughter, and with the sound of voices that spoke in many languages.

It did not understand the words that were foreign, but it understood the gentle smile of a mother for her child, or the tears of either joy or sorrow on someone's cheek.

It missed the people that somehow belonged to life and living, but in the hush of the Sunday-aura listening turned from the outside to the within, and, of a sudden the street was not dead any more but tremendously alive—for—memory could paint mind-pictures of the weekly familiar sights, and vision could clothe itself with a sense of belongingness.

There was warmth in the thought that the world should be full of song and joy and laughter, love and kindness, that it should be full of a great variety of form and face. One could see all these mixtures of apparent differences as a vital necessity for the colorful painting life presented.

Of course, it took many years of Sunday-silences to mature this realization, it took much more listening to the sounds in the streets of life to hear as a symphonic fulness or as orchestrated separateness. It took much living to hear the music in the street of life, to understand all the various chords of success or adversity. It took much searching, much worshiping on the path at every shrine, before inside the soul a voice could sing and know, that: The music in the street of life sings of the oneness of all things created—that it pleads the case for Brotherhood.

It took weary steps up the steep mountain-side to reach a summit of vision which would afford a view of that vast horizon that would understand the true meaning of the Sermon on the Mount—the sermon that spoke from the height of understanding and deep wisdom about the laws and facts of man's inner being—of the unity of all life. in which, though it be a sea of diversity, each single segment bears witness to reality.

Everything appearing in creation is a witness unto the truth or reality of life's potentials.

"To this end was I born, and for this came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

What is the truth about Brotherhood?

It has been designated that "truth is the quality of being according to fact!" The facts of living are embodied in the eternal verities. in the unceasing activities of the image-making faculty, in the conscious power of the Eternal Fires. All things in manifestation are born from that fire, all things in life form a oneness. The universe in the Body of God.

From this point of high vision the Brotherhood of Man does not remain an ideal any longer—it becomes a FACT. From the height of Mountain-Vision the idea becomes spiritual. It is in this realm of understanding that man at last is born! At last he greets himself in

all mankind, he carries all mankind within himself. It is then that he is entering the unseen church, the church of the Living God. where worship makes fluid all walls of finite structure, where it penetrates all the veils of shadow-appearance.

Brotherhood then is a fact of being—a fact of reality, a principle within the cosmic pattern.

Wherever man refuses to read the esoteric teachings in his scriptures, wherever he erects barriers between himself and his brothers—barriers based upon isms and "words," based upon the letter rather than spirit, he cannot enter the true understanding which lies embraced in that holy communion that leads to the Joy of Living.

All human beings are important, for all are endowed with divine potentialities . . . Within each human soul burns the light that will redeem the darkness of his night.

The seriousness of our present era makes it vital that "we put away childish things." We must make sure that the New Day can be and is always a challenge for new and better beginnings. Individually we can make sure that our faces are turned to the light.

In the light of vaster and deeper knowledge we can see that we cannot hide the harvests of past sowings. As we recognize that our ways of the past have born bitter fruit, that our quibblings about differences have gotten us nowhere, we see a sobering picture:

It is as if we were attending a party on a New Year's Eve, and our various capacities are becoming eloquent in the way in which we are celebrating, or in which we greet the coming of the new era. Some sit wrapped in thoughts of inner penitence, some are loudly voicing resolutions toward better behavior in the future (still dealing in old values with the veil still before their eyes); others are intoxicated with the wine of self-esteem, clothed in gala-costumes to appear more important for the occasion; but, there are a few whose eyes are open. They are free and natural, for they can see that no pretense, no foxhole can hide reality! Perhaps it is these who will truly see the glow of the New Dawn.

A Narcotics Committee Report

Francis A. Walsh
Foreman, 1960 Los Angeles County Grand Jury

A COMPREHENSIVE SURVEY of the narcotic problem as it exists today has been conducted throughout this year. The survey has included attendance at the Federal hearings held in Los Angeles; documentary motion pictures; reports received from national, state and local levels; invited guests who imparted valuable information; facts and figures garnered from every available source.

The conclusions we have drawn from this extensive research will be stated briefly. For anyone who so desires, amplification may be had by referring to the voluminous files.

The obvious conclusion is what we call "the vicious circle." Narcotic offenders—be they addicts, addict-pushers, or non-user peddlers—are arrested, given short sentences, sent to prison (where addicts get little if any rehabilitation or "curing"), paroled long before sentence has been completed, are turned back into the same environment from which they came, and in no time at all, are back on another narcotic offense. The same process starts again—even though prior convictions begin to pile up, the sentences remain light, the paroles just as early. The vicious circle continues to 11th, and 12th. ad infinitum arrests, convictions, paroles. The overall cost is also vicious, and as unending as the circle itself.

The next conclusion was much more difficult to arrive at—and it is this very important conclusion that has been our main concern. The conclusion answers the question: Why is this vicious circle allowed to perpetuate itself year after year?

OUR CONCLUSION:

Those who are concerned with the narcotic problem face it in one of two ways: (1) the Criminal Approach, or (2) the Medical Approach.

(1) *The Criminal Approach* is most naturally taken by the majority of law enforcement agencies—firmly and with good reason. Their experience tells them that if narcotic offenders are not put in jail, kept there under stiff penalties, which become increasingly stiff with each further offense, within a matter of years the seriousness of the problem in this community will be beyond the resources of the law enforcement agencies. Their honest belief is that the narcotic offender is contagious—he contaminates society in a staggering number of ways, as long as he is out of custody.

(2) *The Medical Approach* is usually adhered to by most social workers, doctors, research scientists, etc.—again firmly and with good reason. Their experience convinces them that the narcotic addict is not a crimnial, but a sick person—just as the alcoholic or the mental patient; that when we realize the narcotic addict is usually the pusher because he needs his "medicine", we are in most cases sending a sick man to prison for doing something over which he had no control; that stiff penalties to try to halt the loathesome non-user peddler results in too many unfair prison terms for the sick addict, and only a rare prison term for the most vicious of all—the non-user peddler who takes advantage of the addict to make him push in order to acquire the drug to satisfy his craving.

These two views are completely diverse, and seemingly have no meeting-ground. Society is on the proverbial horns of the dilemma.

Our third conclusion is a workable system of both Approaches—whereby all elements may be considered, all rights observed, and a resulting decrease almost to obliteration of the narcotic problem may be accomplished.

1. Stiffer penalties—to conform with the Federal penalties: with a mandatory minimum; no parole or probation under stated circumstances; and even the death sentence possible by jury if heroin is sold or transferred to a minor.

2. Separate the offenders into two classes—Addict, and Non-User. The same penalties involved, but the non-user would be

sent to prison; whereas the addict would be sent to a narcotic prison-hospital, where he would be given the best medical, psychiatric, and rehabilitative processes available, and where reasearch might find the answers they need to help future addiction.

3. When the addict is released, he would be under the supervision of mental health counselors who would guide him back into society—not throw him back into the same pit from which he came. If he reverts to the habit, he would be returned to the prison-hospital and kept until the Doctors authorize his release, again to the mental health counselor's supervision.

4. When we have cleaned up our own state, then demand that the Federal Government wipe out the *source* of the narcotics which flood our state from the borders.

All the authorities make certain infallible statements:

a. As long as there is a narcotic available, we will have addicts. If the source of illegal contraband is destroyed, there can be no extensive sale of illegal narcotics. This is why the British system of licensed stations is not our answer—the narcotic is still available.

b. The costs involved from the criminal results of narcotics alone, would pay for the narcotic prison-hospitals, mental health supervision, increased facilities and manpower required in prisons to take care of long-term convictions. It seems too ridiculous to print, but we have been told that the reason for short terms on narcotic offenders is that we simply do not have adequate prison space!

c. There is no known cure for a narcotic addict. But he can be controlled, and he can be stopped from contaminating others. The Nallorphine Test (commonly called Nalline Test), discovered and developed in our own state, and successfully used at Chino, is the best regulation system yet found. As a

state-wide control, addicts would report once a week, would be given the Test which immediately ascertains if there is any narcotic in the blood stream, and if so—the addict would be sent back to the prison-hospital immediately.

d. Statistics regarding narcotic addicts are a straw in the wind. Only those who are *known* addicts are registered. There are over 6,000 addicts registered in the State of California. A fairly accurate assumption from those working in the allied field related a more realistic probability of over 60,000 addicts in this state.

   As to statistics regarding the amount of illegal contraband available for sale in this state—only those seizures made are known, wherein each seizure usually tallies in the hundreds of thousands of dollars. It is appalling to imagine the amount of contraband that a completely under-staffed narcotic division is unable to stop. There are roughly 500 narcotic officers in the state—including all assigned by federal, state, county and city—competing with every known kind of transportation moving in from every direction on land, in the air, and on the water.

e. Narcotic addiction is not confined to just the under-privileged, by any means.

f. According to Federal Committee reports made as late as June, 1960, and reliable local sources, there are many Junior and Senior High Schools in this area where the students can get at least marijuana.

g. The profit in illegal narcotics is so great that it will always be a major enterprise for gangsters unless the penalties are much stiffer. Prices vary, but on an average a kilo of heroin costs about $3,000 and will bring about $100,000. The gangster money too often finances the *source* of supply, as well as the resultant sales.

We asked everyone involved the same question: Why isn't the public alarmed to the point of demanding that the necessary action be taken to at least control this problem?

We received the same answer: It is human nature to not want to believe it can happen to you or your family.

The next question we asked: How can they be made to realize that it *can* and, with the increasing incidence of narcotic addiction, very well *might* happen to them, and something should be done before it does?

The answer: Take the shackles off law enforcement; more people will become involved, and then the public will begin to realize it could happen to them too.

The considered judgment of the leading medical men today—even though their concern has been with the Medical Approach—is that the narcotic addict is so devious in his ways and means of getting his own drug—by pushing to others, burglary, theft, shoplifting, assault, etc., etc.—that society must fight fire with fire—we must arrest, convict and place in custody the addict as if he were a criminal. We must get him off the streets and out of society, and we must keep him there until he is able to be controlled on the outside.

This is now bending the horns of the dilemma to a possible meeting-point.

IF the rest of the Medical Approach group will concede the criminal necessity of getting the addict off the street and keeping him off long enough to effect a control—

IF the Criminal Approach group will concede that the proper prison-hospital-rehabilitation facilities are the answer to the sick addict—

IF—

And so ends the report. As with all reports, it is only as useful as the action taken by those who read it.

Spiritual Esperanto

Henrietta Cholmeley-Jones

DAVID SAT ON A hillside watching over his flocks of sheep all huddled in the valley, and felt the surrounding reality of Spirit: and his gratitude poured forth in the psalms we know so well . . . Jesus of Nazareth watched the fishing boats on the Sea of Galilee, saw the sparkle on the water's ripples, feeling the Eternal Presence and, seeing the nets drying on the basalt stones, asked his companions to be "fishers of men." Moses of Egypt, Siddhartha of India, Mohammed of Mecca, Francis of Assisi and many other leaders, have been aware of the compelling force of eternal truth and have enlarged their viewpoints to the happiness of sharing. Yet through the centuries, many followers of such leaders have been awed by their teachings and have bowed themselves before that which they have not quite understood.

As one who wants to follow Christ Jesus and tries to interpret His words as correctly as possible, I can only study the Church that has been organized in His name; and I speak of the organization since the early 4th century, after Constantine's conversion to Christianity in 323 A.D.

With a few exceptions in each century, both among clergy and laymen, in spite of the vibrant Life from whose roots the Church has stemmed, the blossoming has looked artificial (to many earnest observers) and the fragrance has seemed absent. The preachers who have been afire with spiritual joy, inspiring their fellowmen by ardent leadership, often have seemed outside the "norm" in their instinctive enthusiasm for the eternal present.

A young man may stand upon a hilltop of his soul and feel, like

David, a longing to tell the world about his awareness of truth. As a layman his words would be limited to the opinions of editors, and his opportunities might be limited too; so, when his urge becomes a driving force, he may decide to become a clergyman. Thereafter, he enters a Divinity School: to learn the tenets and rites of his chosen sect and conform to the mores expected by future congregations. If he is to succeed as an orthodox leader, his schooling must be complete in both purpose and expression. By the time he has been ordained the pattern has been set, and loyalty has taken the place of individualism; and the pattern seems important, as a fellowship of earnest people who seek comfort amid their fears. . . . "Faith is the substance of things hoped for, the evidence of things unseen." Talking with an Anglican Bishop, I asked if it had saddened him to leave a Pastorate and have to become a high prelate removed from simple human problems. "Not at all!" he answered, "I always expected to be a Bishop, you know. One wants to be a Bishop!"

"The blind leading the blind," "Seek and ye shall find," "He that hath ears to hear, let him hear." . . . Many such comments sound in our minds, with challenging tone, as a golden bell rung long ago in our minds, with challenging tone, as a golden bell rung long ago in years but currently clear and resonant as an immediate summons to our drowsy natures. The church-bells are a musical substitute; the organ gives us lullabies, as we stand complacently to sing hymns written from another's inspiration and hopes. We listen to a man in a pulpit speaking of what other men have taught him. We listen to written prayers: pellets of fear, thrown heavenward in the hope that they will be transmuted into a Manna which can fall back upon us as a blessing to soothe our confusions and nourish our faith.

We build churches with altars to a remote concept, of Mediaeval splendor, and beg for forgiveness due to mediation. We clamor to the ultimate, in century-old habits of education, with a vague belief that "the meek shall inherit the earth." We sit in many church buildings of great beauty, monuments to mankind's belief, historically perfect in detail and filled with memories, while light trickles toward

us through stained-glass windows; and, in other churches, we learn of Religion itself in a lecture-hall of brightness and cheerfulness. Yet all these expressions of convention often have seemed to me to be like hours in a World War I dugout, burrowed into the earth, with only occasional rays of sunlight trickling through some small opening above. The vast warmth of sunlight always was there, with its beneficent effect upon life in every form, yet a mere ray had to symbolize encompassing Reality. Whether the light has come through the speech of various preachers or through the witnessing of laymen or the experience of healing, mankind has seemed to be content with the smaller concept; and generations have bowed before manifestations of light, in whatever form, calling them Miracles rather than examples of Spiritual Law, and have prayed that dark corners might be illumined while burrowing deeper into historic conventions.

While the people of this planet begin to realize its relation to the huge universe and its inhabitants strive to understand physical space in terms of self-protection by defense, there still seems to be a lamentable lack of research into the spiritual rhythm and Impress that have motivated through the ages whether or not man was willing to admit either or to understand. In flashes of awareness, truth has pushed through our stubborn walls; prophets and clairvoyants and devout individuals have spoken or written their response; but the organized conventional churches, as well as many scientists and most Atheists, have looked on them either as rarified saints or confused crackpots.

Khrushchev has called Religion "a narcotic" to lull people into subservience. Fulton Oursler said that "Communism seeks to bring everyone to one level: a low level, by means of hate . . . whereas Christianity seeks to bring everyone to a high level, by means of Love." If places of worship were to become channels, to lead people forward out of a darkness of prejudice or vagueness into a sunrise of individual comprehension of universal facts, the word "narcotic" could never be used by anyone; spiritual study would be a stimulant, to keener eternal living, through psychic study and consequent taught awareness of purpose in the ordered universe whose progression in

soul-education is essential to development of either individuals or Nations.

Having been in Religious Education for fifty-one years, at one period giving Radio talks on all the New York City Stations for The Greater New York Federation Of Churches, and having devoted seven years to satisfactorily proven research into psychic matters of which I had always known by instinct, I have often tried to talk with clergymen (of other sects than Spiritualism) about including those actual findings in their church teachings: feeling that a positive program of knowledge would benefit the life of every group more than a negative faith or a passive hope anent so-called death, but none has been interested. True psychic study leads to communication with the various planes of consciousness beyond and, especially, with those Masters and Teachers who have developed to a point of wanting to share knowledge with the less-enlightened of earth. In this way everyone can learn to enlarge his viewpoint until it embraces that continuity of eternal life, with the realization that the earth-school is only a part of endless spiritual activity. So each man's Credo may be drawn into universal co-operation, in which there could be neither "narcotic" influence nor fear nor confusion: only a strong aim toward ultimate perfection, with the desire to share guidance with all creatures both visible and invisible. While the transition of "death" moves our true selves away from a useless physical body and brain, after such a transition from illness or accident, we can be taught how to direct our eternal bodies and intellects by thought-motivation; and our earthlives can seem reasonable, as preparation for a larger life, if we are encouraged to study the findings of those who have "fought the good fight" and who are eager to be messengers of the Godhead: in answering our heartfelt prayers and in inspiring us to clearer thoughts. Without education anent the actual facts of the death-transition, how can clergymen help those who ask questions?

Man-made beliefs and loyalties are admirable, the more so because they seem to be made chiefly of memories and of yearnings, and there is a Spiritual Esperanto which mankind speaks in every type of

petitionary prayer; but I think there needs to be a truly re-vivifying current of spiritual air, to sweep across convention and fear and mere hope, unifying parishioners with agnostics and mystics and psychics. so that all types of souls may silently sing together: "Glory To God In The Highest, and on earth peace, good will toward men!"

Individual dignity could mean a great deal more to each person, with spiritual leaven for the lump of tension, if it were understood that we have our own prayers to evaluate and plan and carry out in dedicated lifting toward higher concepts and inspirations, without "passing the buck" to anyone else no matter how superior each may seem to be If Sunday Schools would offer knowledge of the reality of Spirit, with its Impress on our thoughts and actions in a clear comprehension of endless living in constant education, each child could grow up with a sense of responsibility far exceeding the present adherence to man-made rules and hopes; and such children could develop sooner, during this earth-life, as they must develop through the eternity ahead. Once accepting the fact of vital living. every day's activity becomes imbued with purpose and the possibility of instinctive joy and gratitude.

Comprehending eternal life, with its universal law of cause-and-effect and with its great simplicity of recognizing sustenance in spiritual nourishment, could unify all men by a common understanding and a spontaneous language of the soul As David, Moses, Siddhartha, Christ, Mohammed, and many other leaders including Saul of Tarsus and Francis of Assisi, all listened to the pulsing reality around them, so may all men learn to respond to truth and share their glowing knowledge with each other in a glory of service.

Children's Little Theatre In India

P. V. Rajamannar

ONE FEELS YOUNGER in the company of children. But I am afraid a grown-up can never become a child. Wordsworth no doubt was giving utterance to the feeling of regret which occurs almost to everyone of us when he said

> "There was a time when meadow, grove and stream.
> The earth, and every common sight,
> To me did seem,
> Apparelled in celestial light,
> The glory and the freshness of a dream.
> It is now as it hath been of yore:"

But with all respect to Wordsworth, when he says that every common sight seemed to him when he was a child apparelled in celestial light. I am sure he could not recapture that vision. His recollection was bound to have been tainted by his later adult experience.

One oft-repeated fallacy is that the life of a child is one unalloyed existence of happiness. It is said that children have no worries or troubles, no grievances or disappointment, no grief or sadness. It is true that they have no worries over income tax, no troubles with budgets, no grievances against employers, no dissappointment in career.

In May, 1952, a band of energetic Art Connoisseurs, Scouters and Educationists of Bengal, Madras and U.P. formed at Calcutta the Children's Little Theatre. The movement aims at devloping the talents of children through media of fine arts like music, dance, and drama.

The C.L.T. has grown in popularity and has centers in Calcutta, New Delhi and Bombay.

But children have their own worries, troubles, grievances and disappointments. You can see the look of worry on the face of a boy who does not get his sum all right when doing his homework. Mischievous boys get into trouble with their teachers; a poor girl has a grievance against her mother for not dressing her in a pretty frock. A child will get disappointed in getting an ordinary prize when another child has recieved a more coveted one. That is why, it is necessary that children should have as much of joy as possible, without which their life is empty.

It should never be forgotten that a child's mind is not a faint or under-developed replica of the adult's mind. It has unique characteristics, though they are not adequately understood. Sincerity, directness, originality, naive freedom from inhibition, vitality and

BIRDS' ORCHESTRA

joie de vivre are characteristics of childhood at its best. As an authority on Child Psychology says, the mental health of the race depends upon an increasing projection of these qualities into maturity.

The Children's Little Theatre was established in May 1952, with the avowed object of supplementing the basic education of children in an atmosphere of pleasant surroundings in which rhymes, music and dance will form a special feature The Children's Little Theatre is not just another society or association intended to provide entertainment for the jaded, bored or idle public. It is a cultural and recreational center for children. It is an organized and disciplined body with a purpose—a commendable and important purpose— to develop the latent artistic sense in their ideas of rhythm, color and design, to give them an opportunity for self-expression, to endow them with an understanding of human nature.

If the aim of education is, and I believe it is, to build a well rounded whole human being, then assuredly, Children's Little Theatre is an educational institution, because it is concerned with a very vital and oft-neglected aspect, namely, the artistic and aesthetic aspect, the creation and appreciation of beauty. Through dance, music and other arts, C.L.T. is striving to build the total mind of the child. But it is singularly free from one flaw of all instructional institutions for children, namely, regimentation, time-table routine, what I may call, water-tightness. The atmosphere of C.L.T. is a free atmosphere. There is no cramping, no stifling, no confinement to the four walls of the class room.

I cannot adequately stress on the high place of art in the education of children: The important place art should occupy in the education of children has not been, I am afraid, sufficiently realized in this country. Art is looked upon as a luxury for a few exceptional persons. As I have often pointed out, this is a wrong view of art. Now, play is a dominant factor in and means of education. The practice of the arts, music, drama, drawing or painting, carving or modelling, gives full scope to this play aspect. The children play with their minds and hands. Art provides both a stimulus and an outlet for creative talent and imagination. It develops a sense of design and rhythm.

Amongst the beneficent results of participation in the C.L.T., I

can mention the acquisition of grace in movement and posture. poise in deportment and behavior, self-reliance and absence of self-consciousness, community spirit and special qualities.

Children's Little Theatre is growing from strength to strength. It has achieved in these nine years marvellous success. Its reputation has spread throughout the country. The State Centers at Delhi and Bombay draw inspiration from it. It is, therefore, bound to suffer with other growing institutions from adverse comments and criticisms, sometimes well-meant, at other times probably not. It all depends on the basic ideals behind the movement which gave birth to this institution. The cry of the modern age is "sophistication". Let not those at the helf of affairs in C.L.T. yield to that cry. The greatest qualities of children are their spontaneity, directness, simplicity, sincerity, genuiness of thought and expression—qualities which, alas, the adults lack. If those qualities are destroyed or impaired, children will grow up into heartless, hardened beings. As our beloved Prime Minister once said, children are the wealth of the Nation. That wealth must be safely preserved. Children live in a world of imagination—as real—if not more real than the actual world of fact—of humdrum existence. Children will believe in things which to the grown-ups will sound unbelievable—in fairies and myths, such stuff as dreams are made of. Do not trample on their dreams. The message of C.L.T. is a message of joy—sophistication will destroy it.

Talented artists associated with C.L.T. are creating new dance sequences, original ballets, and children's plays. Every region of the country has its own traditional children's games, which combines words, tune, dance and action. Sometimes, the participants represent animals, or legendary or mythical figures. These games have all the elements of plays. They are probably the survival of primitive ceremonial dance-dramas. Very often, these folk dances celebrate agricultural operations, like sowing and harvesting. Some deal with love and marriage, others are memory of great heroes and saviours of the country. Every effort should be made to preserve such forms, more than that, they should inspire the creation of more modern varieties.

—The March of India

Book Reviews

ALBERT CROISSANT

THE SMUT PEDDLERS. By James J. Kilpatrick. 323pp. N.Y. Doubleday & Co. $4.50.

The author, editor of a Virginia newspaper, and strong believer in free speech, analyzes an important problem facing our nation. and it is high time our people woke up to their responsibility. The deluge of obscenity and smut which appears in our magazines, films. books and mails is alarming and disgusting. Few decent people have any notion of the immensity of this flood of pornography and perversity. nor do they realize what a huge segment of our youth is exposed to it.

Mr. Kilpatrick has done a thorough job of documentation. He has conferred with many postal authorities. All decent citizens will be shocked at the extent of bestiality and sadism and filth to be found in juvenile delinquency, which is rising at an alarming rate.

The Post Office does what it can to stem the tide of lasciviousness. but is severely limited by the code of the law; and on the other hand. we must be careful to uphold the ideal of free speech. Free speech must be guaranteed, while obscenity must be opposed. The difficulty is obscenity is hard to define, and censorship often defeats its own purpose. Mr. Kilpatrick makes a thoroughly fair study of the pros and cons of the whole difficult matter. No dependable lid has been found to cover the cesspool; but it is important for all citizens to understand the real seriousness and importance of the entire situation. This book is, then, a valuable presentation of the whole noisome problem.

* * *

GROWING UP ABSURD. By Paul Goodman. Random House. 296 pp. $4.50.

Many have been the recent books on shameless status seekers, supine organization men, consumers of mass culture, health hucksters, etc. Here Paul Goodman studies the problems of a society where little attention is paid to object and need but rather to procedure, prestige and profit. Our American society, says Goodman, fails to provide adequate objects and ideals to youngsters; it is affluent but without noble goals which can bestir high thinking and action. So we often produce beatniks, selfish cynics and delinquents. Our economic "rat race" alienates the young, for they cannot develop character, wisdom, happiness when they grow up without high ideals and purposes.

Goodman argues that our social and cultural failings arise from "missed" revolutions, which make obsolete the old standards but replace them with nothing substansial. He writes that "Delinquency is one response by the young, a compulsive proving and identifying behavior which asks for what society will not legitimately give at this time—mainly opportunities to work, self-esteem, adequate space and schools, sex without shame and fear, and loyalty to community and country."

The "Beat Generation" is made up of youngsters who can't break away from their parents yet can't accept their parents' values; and if they are in business they lack real purpose. It's a gloomy book, full of exaggerated statements; but it makes very clear the old axiom that in order to have good citizens we need to produce men with good sense and sound ideals.

* * *

MAN, THE BRIDGE BETWEEN TWO WORLDS. By Franz E. Winkler, M. D., Harper & Brothers, New York, 1960. 261 pages. Bibliography, index $5.00.

The thesis of this book is that "somewhere within the reach of our senses is a world of objective material existence, that somewhere

within the reach of our inner groping lies an intangible but real world of truth" and that man is the bridge between them. Or, as the author puts it elsewhere, there is a "really existing self" in which these other two dimensions of reality must meet and balance if we are not to become lost in the chaos of materiality and arid intellectualism.

There is purpose in evolution, and the journey from the ancient, intuitive pole of consciousness to that of the predominantly sense-directed, intellectual one was necessary. But we are approaching a crossroad in the history of consciousness. "We have all but mastered the world of the senses and are emerging at the far limits of matter, where substance dissolves into subatomic nothingness." Evolution is now the responsibility of the individual, but his moral freedom—and therefore the fate of civilization—depends upon a proper fusion and functioning of the intuitive and intellectual polarities of his being. This can be learned and should begin to be learned in childhood. Dr. Winkler has some interesting ideas on education along these lines.

The time lag between the emergence of great scientific discoveries and their impact on "popular science" is dangerously long, and never more so than today. For man now faces moral decisions of staggering magnitude; indeed, perhaps the final decisions; unlike other civilizations, ours is "not expendable."

How are we to attain the normal clarity and wisdom to make such decisions? Dr. Winkler has some eminently sane and practical suggestions. One of these, to which he devotes considerable attention, is understanding and use of myth and legend in the development of insight and balance. Folklore of this kind most truly tells the story of man, for what really matters is the kind of consciousness which determines history, rather than history itself. Other means of education, of dealing with crime, and of understanding today's ideological conflicts, are among the areas of his constructive exploration.

Dr. Winkler's book has grown out of many years of studying man and the needs of man in the intimate relationship of doctor and patient. If it is slightly repetitive here and there, this may be in part

because, as the author comments, he had to abandon the traditional rule of using a premeditated outline; his work belongs in the sphere of healing rather than of information. One feels that his primary message is in no way impaired and that, indeed, it can scarcely be overemphasized. The book will repay careful thought and study by all who are concerned with man's timeless quest to know himself.

—V. G. H.

* * *

COMMENTARIES ON LIVING, Third Series. From the notebooks of J. Krishnamurti. Edited by D. Rapagopal. Harper and Brother, New York. 312 pp. $4.50:

Today, in general, life is seen in terms of conflict. In politics there is the struggle between the right and the left, in economics capitalism contends with socialism and in man himself an eternal struggle between a higher and a lower self, between a spiritual nature and a material body seems to be the inevitable way of life. "In Commentaries on Living, Third Series," Mr. J. Krishnamurti cuts right through this apparently endless dichotomy and gives an holistic approach to the problem of life, a point of view which enables man to know himself as a whole human being, instead of a multiple personality composed of warring fragments.

The mind of man is shown as the project of his culture, shaped, moulded and held in the pattern of the past and striving in the present to achieve goals which are the projections into the future of that past. How to rid ourselves of this bondage, how to achieve freedom is the theme of the Commentaries.

The method Mr. Krishnamurti uses to exemplify this is well known to all readers of the earlier Commentaries. Each chapter opens with a description of nature, man taking his place as part of the scene. The scene is described as it is, not reasoned about, not compared with any other scene, but recognized, as the artist recognizes each exper-

ience, for its own uniqueness, its own idiosyncratic nature. It has been said that the scientist looks because he knows, whereas the artist knows because he sees. Mr. Krishnamurti's descriptions show that he SEES what others only look at.

Following the descriptions are dialogues. From all walks of life people come with their problems, their uncertainties, their conflicts, and the dialogues indicate how they are enabled to experience for themselves a total awareness of their problems not in terms of questions and answers, of problems and solutions but of complete understanding of the thing as it is. In other words the dialogues are concerned with the experience of being not becoming and these have no relationship with each other. For the experience of being the mind is a hindrance, an impediment, for the mind is always concerned with becoming; with the past and the future, with its own accumulations, with its own permanence.

This does not mean that man is to be without knoweldge. This is made quite clear in such passages as "Knowledge is essential to those who are concerned with the order of things" or "Though knowledge is necessary to put to use what has already been discovered, surely the actual state of discovery is free from knowledge." The concern is always with discovery, creativeness, the birth of the new, not with development, techniques and accumulations.

This is an important book for those who are interested in knowing themselves, and without self knowledge what understanding is possible? But the concern is definitely with knowledge OF oneself and not knowledge ABOUT oneself, and for this knowledge there are no guides, no methods of achievement, for it is not an accumulative process but a simple awareness of the totality of oneself. It is a whole experience, immediate, spontaneous, absolute, with no relationship to the past. It cannot be pursued for "the more you pursue it, the more it will elude you" it cannot be held "in the net of your thought," it is indeed "a state of being in which self seeking effort is totally absent."

—William J. Ross

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